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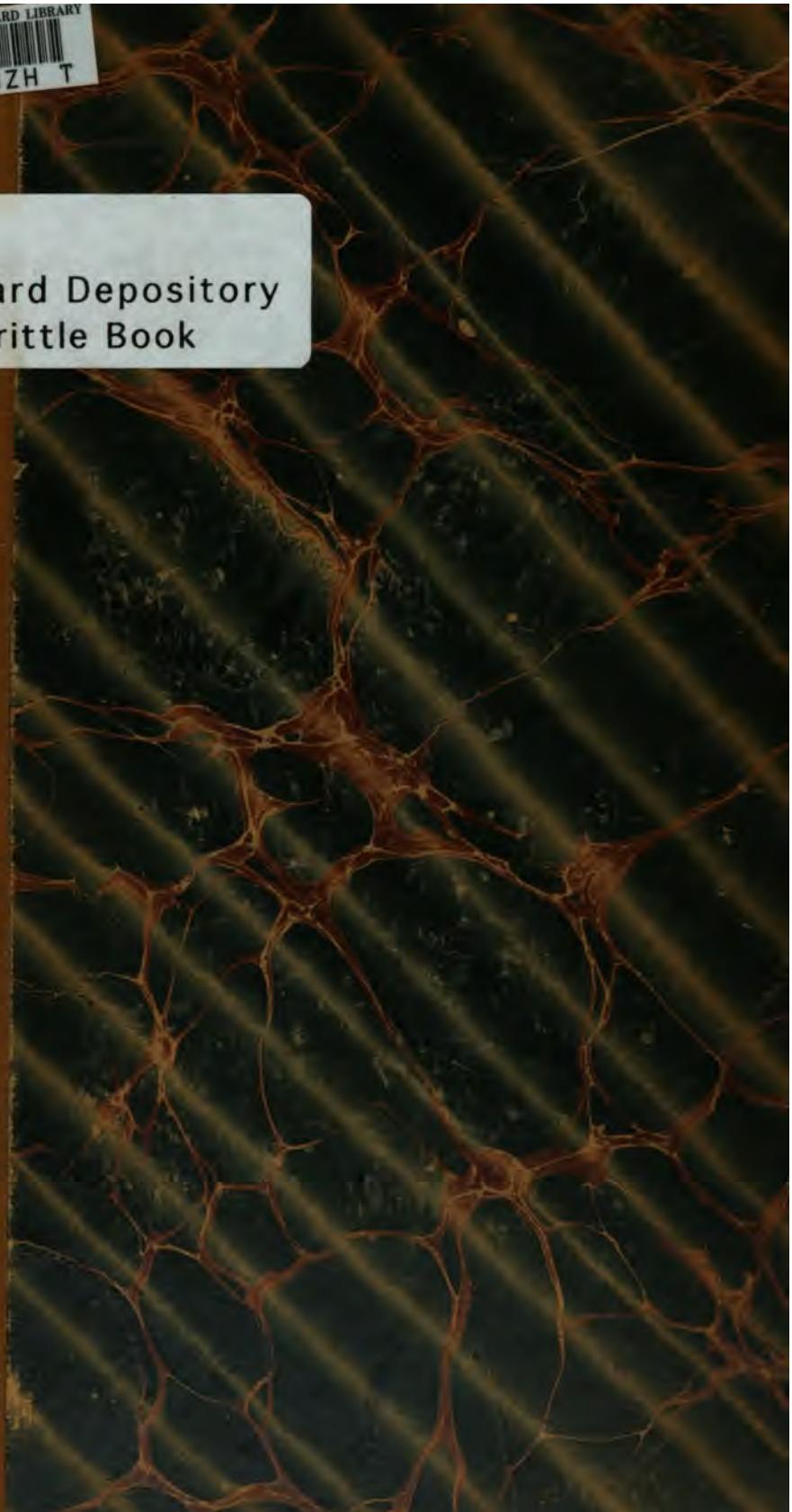
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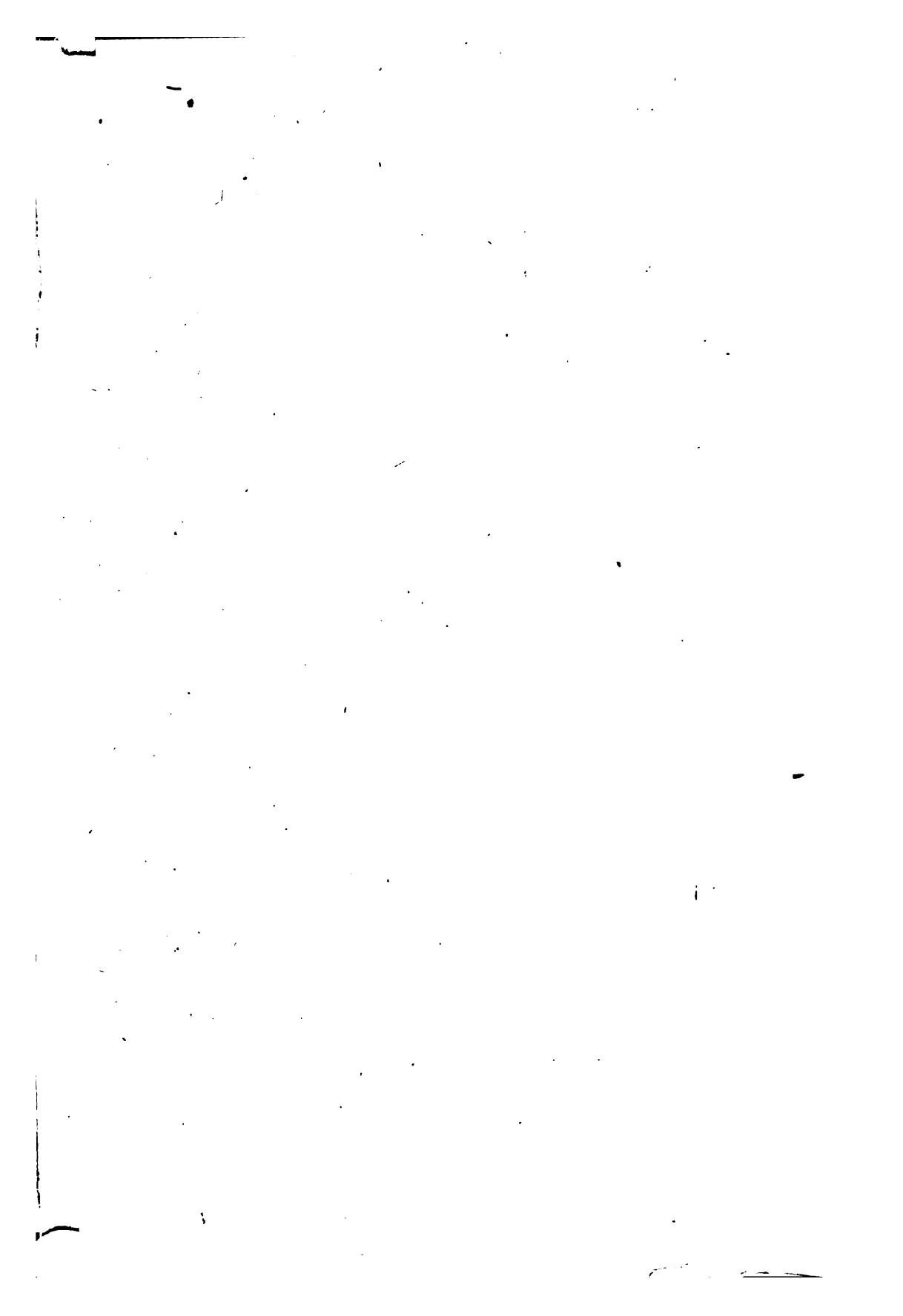
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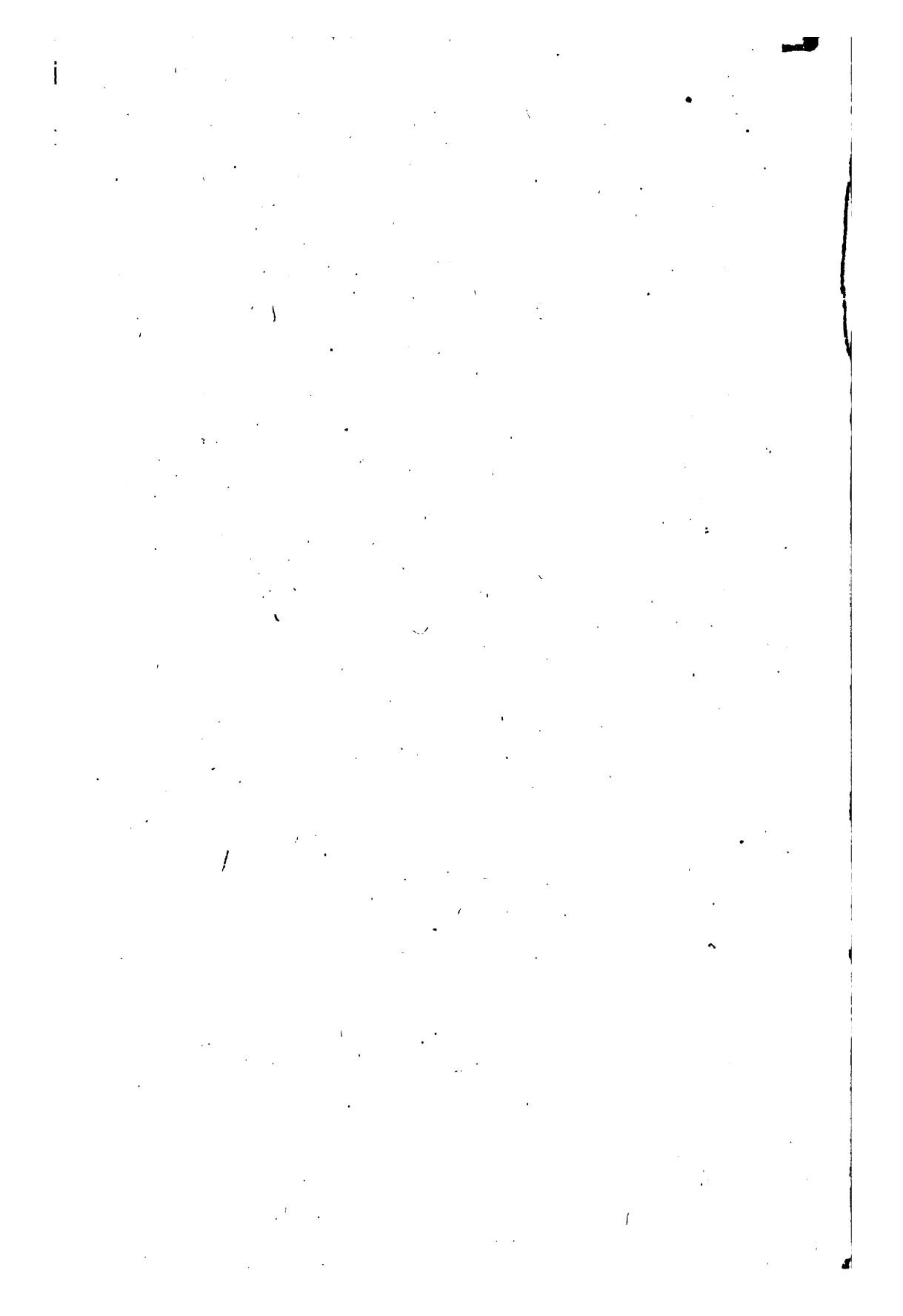
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The Ministers' Club,

1870-1899.

AN HISTORICAL SKETCH

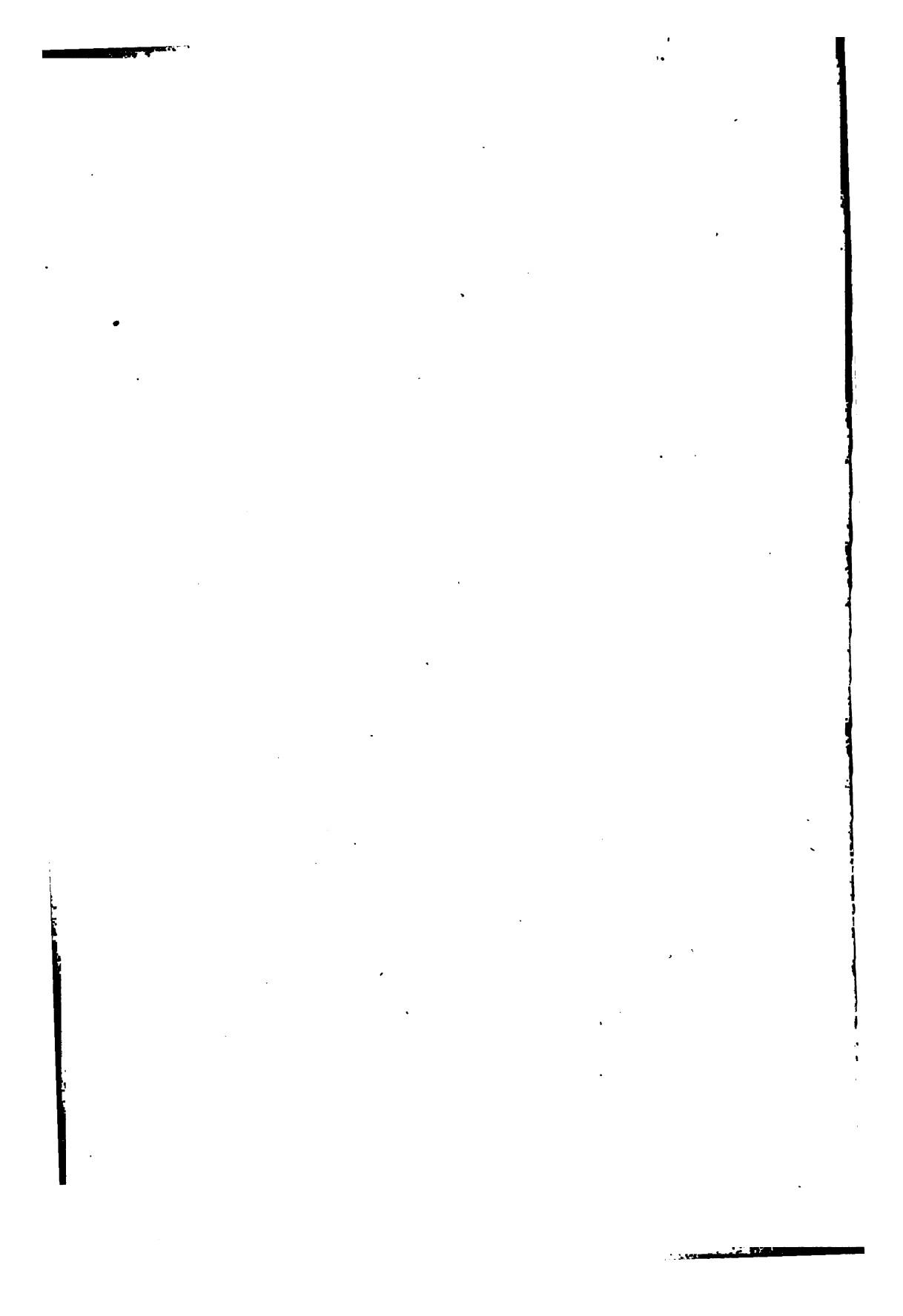
READ AT THE HOTEL BRUNSWICK IN BOSTON,

BY THE SECRETARY,

EDWARD J. YOUNG.

PRINTED BY VOTE OF THE CLUB.

CAMBRIDGE:
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1900.



THE MINISTERS' CLUB.

who are among the foremost preachers of this community. Some of the Essays which have been read to us were originally designed as Lectures for college students, so that we have been kept informed of the most recent discoveries in Archaeology and the latest theories and results of Biblical Criticism.

Several years ago in England there existed a club, which in some respects was similar to this, so that a description of it may properly be introduced here. It was composed of the most eminent men in various walks of life,—Scientists and Theologians, Churchmen and Unitarians, Roman Catholics and Agnostics, as well as prominent literary writers and public leaders of Great Britain. The whole number included about sixty persons, which was almost exactly the same as ours ; and they met once a month, usually at a hotel, but occasionally at the house of one of the members, where, after dining together, a paper was read and afterwards was discussed by the company. The Chairman was appointed annually, but sometimes served for two years successively. The first meeting was held on April 21, 1869,—a year before this Club was formed. It was at first intended that the organization should be called the “Theological Society;” but that name was dropped and the title “Metaphysical Society” was adopted, because it was thought that under that designation all questions could be considered without restraint and from every point of view, as they would be in a scientific society. It was felt also that by such an interchange of views much might be done to remove misunderstandings and promote charity and mutual esteem.

The idea of establishing such a club was first suggested by Richard Holt Hutton, editor of the *Spectator*, who subsequently became Honorary Secretary of the Club. He offered to bring about the assembling of such a body of gentlemen, if the poet Tennyson and Rev. Charles Pritchard,—Savilian Professor of

Astronomy,— who were guests in his house at the time, would belong to it. He then consulted other friends, beginning with Dean Stanley, Dean Alford, Archbishop (afterward Cardinal) Manning, Rev. James Martineau, the Bishop of Gloucester and Bristol, and Dr. Ward of the *Dublin Review*. He next went to “the opposition,” and, explaining the plan, found Professors Huxley and Tyndall, Walter Bagehot, editor of the *Economist*, and others, equally ready to co-operate. Afterwards there were added to the list of members the names of Gladstone, the Duke of Argyll, the Bishop of St. David, the Archbishop of York, the Bishop of Peterborough, Dr. William B. Carpenter, Frederic Harrison, Lord Selborne, Professor Clifford, Father Dalgairns, Sir James Stephen, the Dean of St. Paul's, Professor Maurice, Professor Seeley, John Morley, George Grove, Rev. Dr. Mozley, St. George Mivart, Professor Henry Sidgwick, William R. Greg, Frederick Pollock, and many more. At the outset it was regarded as doubtful how long an association containing such discordant and contradictory elements could subsist; and Froude declared that if they “hung together” for twelve months it would be one of the remarkable facts in history. At one of the early meetings, Tennyson said that modern science ought at least to have taught one thing,— how to separate light from heat. The Society acted on this principle, and continued in entire harmony for nearly twelve years; and it came to an end — according to the statement of its founder — because there seemed little to be said which had not already been repeated more than once. The last meeting was held at the house of Dr. Martineau, on May 16, 1880.

Among the subjects considered by this Society were the following: —

- Is God unknowable?
- The Personality of God.
- The Theory of a Soul.

Has a Frog a Soul ?
The Soul before and after Death.
Can Experience prove the Uniformity of Nature ?
The words Nature, Natural, and Supernatural.
The Authority of Miracle.
The Evidence of the Miracle of the Resurrection.
Will and Responsibility.
The Nature of the Moral Principle.
What is a Lie ?
The Ethics of Belief.
What is Matter ?
Matter and Force.
The Nature of Things in Themselves.
The Absolute.
The Arguments for a Future Life.
Hospitals for Incurables from a Moral Point of View.
Double Truth.
It must have been a rare privilege to have been present at these high debates, when Martineau measured swords with Huxley, and Tennyson read a poem on "The Higher Pantheism," and Ruskin declared, "If a second Joshua to-morrow commanded the sun to stand still, and it obeyed him, and he therefore claimed deference as a miracle-worker, I am afraid I should answer, 'What! a miracle that the sun stands still? Not at all. I was always expecting it would. The only wonder to me was its going on.'" One of the company expressed the wish that they all would sink their differences and pull together for the bettering of the world; while another declared that he was glad of an endeavor in the churches to march side by side with science, and bring their teaching into living relation with the movement of modern thought. A student who attended the lectures of Martineau has related an incident which took place at Manchester New College, which then was located in London. One day, he

said, a bearded stranger, clad in a big felt hat and long black cloak, mounted the steps of University Hall, and asked if Dr. Martineau was there. Receiving the answer that he was, but was engaged with a class, he proceeded, to the amazement of all, to interrupt that class, and, instead of being rebuked for his audacity, actually carried off the Principal a good quarter of an hour before the time was up. It soon dawned upon them that the visitor was none other than Alfred Tennyson; and they afterwards learned that he came to fetch Martineau to a special meeting of the Metaphysical Society. So they concluded that under these circumstances his conduct might be condoned, yet with a distinct feeling that such a breach of rules required much for its justification.

Some of the topics brought before the Metaphysical Society were taken up by ours, showing that there was an interest in the same themes on both sides of the Atlantic. Our range of subjects, however, has been much wider, covering almost the whole field of a minister's study and work. It has embraced history, biography, literature, philosophy, and has included ethics, dogmatics, exegesis, social science, as well as matters of direct practical importance. This has given variety and freshness to our discussions, so that the interest in them has not flagged, as otherwise it might have done; and although this Club has lived more than twice as long as its English contemporary, it is to-day as vigorous and flourishing as ever.

Our association has won the attachment and regard of all who have belonged to it. This is evident from the spontaneous utterances which have been made by one and another from time to time; and it is manifest also from the expressions of those who have been obliged by urgent reasons to sever their connection with it, or temporarily to be detained from it. Dr. Andrew P. Peabody, who seldom failed in his attendance, wrote: "Absence

from our monthly gathering always leaves a felt blank and void in the month's life." Dr. Frederick Courtney, who was called to the Bishopric of Nova Scotia, wrote: "It is with no small regret that I tender my resignation, and know that I shall no more enjoy the intercourse which has consciously enriched my life. With every kind greeting to the members and best wishes for the prosperity of the Club," etc. Rev. William Lawrence, on becoming Bishop of Massachusetts, said: "I find myself driven to write you, resigning my position as member of the Club. I do so with great reluctance, but the added duties of the past year have compelled me to draw in my lines in several directions. It is needless to add how grateful I am to the Club for the privilege of these years of membership, and the many pleasant evenings of Christian conversation together. The spirit of Unity and Charity in diversity is a glimpse of heaven which I am loath to lose." The venerable Dr. J. H. Morison thus wrote: "I am constrained by advancing years to give up the privilege of being any longer a member of the Minister's Club. I have never belonged to any association which has been to me the source of more unalloyed satisfaction and enjoyment." In almost the same words a Presbyterian brother repeated the remark of the Unitarian above quoted: "I have never belonged to another clerical circle whose meetings I enjoyed so much." One of our number, who had accepted a call to a Congregational church in a distant city, declared: "This removal unsolders the goodliest fellowship of its kind I have ever known or expect to know on earth, and the loss of which is among my heaviest deprivations in moving to the Northwest. Thanks to you all for all you have been to me." Dr. A. J. Gordon, a leading Baptist minister in Boston, wrote: "Owing to my constant inability to be at the meetings of the Club, I must withdraw from its membership. I cannot take leave of the brethren without the heartiest expressions of good-will and esteem to them all, and an earnest desire for the continued

prosperity of this ministerial circle." Another, who was one of the early members, sent the following letter:—

I beg you to believe that it pains me to withdraw; but I am compelled to make the sacrifice by the fact that my professional duties are increasing rather than diminishing. Besides, having enjoyed the privilege of membership for so many years, I feel that I ought to yield my place as an Episcopalian to some younger man. I shall still think of all the members as friends, from association with whom I have derived inestimable benefit. In resigning my place in their monthly meetings I shall keep a vivid memory of the sweet and Christian temper which has characterized the discussions, and which has been to me an education in the true spirit of free thinking and free expression; and delightful recollection too of the sympathetic social intercourse enjoyed in the meetings.

An honored Universalist associate, who contemplated the necessity of leaving our body in consequence of ill health, wrote: "It costs me a good deal to say that I must give up the Club, that has been so much to me all these years; but I see that it is best for me to give place for some new man, who will attend the meetings and do his part in word and work. My membership goes back to the early days; and there will always be with me the memory of a noble fellowship, and in all the days to come it will be good to name the names of those I have known so well and loved so much."

At the time of the formation of our Fraternity there was not that generous feeling between religious societies which prevails now. Broad-minded and catholic individuals were indeed to be found in all places. But the spirit of Sectarianism was rife, and an individual who was known to be a dissenter from the approved standards was regarded with disfavor and was made to feel that he was under the ban. Christians of opposite tendencies and tenets did not meet as often as they do to-day. Ten years before this Club was started, its existence would have been im-

possible. When it appeared, it was regarded as a new phenomenon in the ecclesiastical firmament.

The organization at first was purely tentative. It began with those who belonged to four different churches. Gradually, however, our ministerial circle has been enlarged, until now seven distinct denominations are represented in it. This enlargement has not weakened the tie which binds us to each other. The great verities which we hold in common have kept us together, while our individual and special views have given liveliness to our conferences, and saved them from being tedious and commonplace. We have had occasionally sharp and stirring verbal contests, and yet we have kept the unity of the spirit in the bond of peace.

It might be thought that in discussing those subjects, "which at once draw men into closest union and part them in widest severance, and so render the due combination of intensity with catholicity of affection one of the rarest of human excellences," some ill feeling might be excited, and possibly some rupture might be caused; but while each one has been outspoken in his convictions, there has been no break in our good fellowship, and the Club has been distinguished for its harmony as well as for the freedom and frankness of the utterances of its members. Because we do not think alike, we have been able to learn from each other. And we have learned, through intimate acquaintance, that there is something deeper and more valuable than intellectual opinion, or belief. Spiritual affinities and sympathies draw men together when doctrinal conclusions might keep them apart. We have been like soldiers in different regiments of an army, all animated by one spirit, and marching under one leadership for the accomplishment of the same object. We have met not as partisans, but as Christians, and the larger name is dearer to us than the sectarian name.

The following characterization of our Club is from one who has been identified with it from the very first:—

There were enough men of a kindred spirit to make an unusually good beginning. I am inclined to think the members had more in common at that time than they have had in recent years. Most of them were well acquainted with one another, and associated in various ways. There was independence of thought and speech; but instinctively there was an avoidance of controverted topics. I used to think we were too nearly alike, at least in what was said, to make the meetings as profitable as they might be. This has been modified to some degree; but even now, in my judgment, there is too little assertion on themes which are thought of enough consequence to keep us under different names. Why are we divided, if our differences are of small account?

I do not need to recall those who have been in marked degree interesting members. Among these would come Dr. Wharton, with his large and various learning, and the delicious monotone in which he held us all to his quiet sentences; and Dr. Latimer, with his pleasant manner and kindly greeting and thoughtful words; and Dr. A. J. Gordon, who stood alone in many of his favorite opinions, but always expressed them as if dispute was out of the question, nowise disturbed that everybody differed from him; and good Henry Foote, impersonated kindness, serious, playful, helpful, a friend to be never lost. I will not prolong the list. The Club has done an excellent work. I know of nothing which matches it in design and in fidelity to its purpose.

Of Dr. Francis Wharton, who was a most brilliant and attractive member, a friend and colleague thus speaks:—

"Dr. Wharton's regular attendance at the Club showed his appreciation of its value, each monthly meeting being to him a source of profit and delight. But, in turn, he was himself a large part of the life of the Club, and his contributions of learning and of literary criticism, illuminated with wit and humor, always formed a memorable part of every session. In this social communion with men whom he respected for their high position, their intellectual power and large attainments, he was inclined to give himself the rein, to indulge freely his gift of humorous satire or humanistic criticism with no danger of misinterpretation. His nature rejoiced in this varied and generous interchange of thought on the highest and grandest themes. It stimulated him to bring out all that was best in him, opening up vistas of possibility which had hitherto been undreamed of or unknown. It was inevitable

that discussion often turned upon points where opinion differed vitally; but, though there was no concealment of opinion, yet unvarying Christian courtesy kept the members in harmonious feeling."*

Several years before our Club was formed there existed a smaller one, which I place next to this in the pleasure and profit derived from it. It was composed of seven young ministers, some of whom had been fellow-students in Germany, and all of whom had parishes in the same neighborhood. They were J. Lewis Diman, of Brookline, who afterwards for seventeen years filled the chair of History and Political Economy in Brown University; James O. Murray, of Cambridgeport, subsequently Professor and Dean at Princeton; Charles Lowe, of Somerville, for many years Secretary of the American Unitarian Association; Charles C. Tiffany, now Archdeacon in the diocese of New York; Henry W. Foote, minister of King's Chapel; James Reed, of the First New Jerusalem Church in Boston; and the present writer, who was then pastor of Channing Church in Newton. We met in the forenoon at each other's houses and read a Greek Play,—the *Agamemnon* of Æschylus,—which we had previously studied at home critically; then we dined together, and in the afternoon we conversed upon matters of mutual interest. We thus kept up our knowledge of Greek, compared our views on important questions, and, as we were all nearly of the same age and were interested in the same problems, the meetings were stimulating and instructive.

The present Ministers' Club originally consisted of twenty members; then it was increased to twenty-four; and at length honorary membership was added, making the full number twenty-five. More than once the Club has refused to increase this number; and no one is eligible for membership who has not been an ordained clergyman. The question of Geographical Limits became an important one for the Club, when an eminent man residing in the central part of the State was proposed as a candidate for mem-

* Francis Wharton: A Memoir. Philadelphia, 1891. [Printed, not published.]

bership, and it was decided that the Club could not go so far into the interior of the State. Afterwards gentlemen from a distance were elected with the understanding that when they should be called upon to receive the Club, they would entertain in Boston. The following extract from a letter of one of our prominent members is pertinent to this subject: "I do not believe it is good policy for the Club to annex any more towns. From Melrose to Jamaica Plain or Newton is too far. The Club must keep its local character, if it is to keep its life and interest. But of course I shall make no objection if the Committee does not concur in this view of things." During the late autumn and winter months our meetings have been held in Boston and Cambridge; in the spring and early fall we have met in the suburbs; and during the summer our meetings have been discontinued. For the unity and success which have attended our fellowship, we have been indebted largely to the Nominating Committee,—Drs. Andrew P. Peabody, William F. Warren, and Alexander McKenzie,—who for nearly twenty years have determined the constituency of the Club, and have been always solicitous for its welfare.

The following pages contain an abstract of the Records, many details, especially names of visitors, being omitted for want of space. This sketch was prepared primarily for members of the Club, and it will doubtless bring to mind many delightful hours, and awaken precious memories and associations. If to any other person into whose hands this narrative may fall it may seem less interesting, the writer would commend to him these words of Lessing:—

"Wenn du von allem dem, was diese Blätter füllt,
Mein Leser, nichts des Dankes werth gefunden:
So sey mir wenigstens für das verbunden,
Was ich zurück behielte."

Records.

1870-1880.

In June, 1870, a company of gentlemen assembled at the house of Rev. Kinsley Twining, Cambridgeport, by invitation of the host and of Rev. Andrew P. Peabody, to consult in regard to the formation of a club of clergymen of different denominations. There were present Rev. Drs. A. P. Peabody, George W. Briggs, John S. Stone, J. M. Manning, Prof. William F. Warren, and Rev. Messrs. Kinsley Twining, James H. Means, Daniel P. Noyes, Alexander McKenzie, Charles E. Grinnell, and Henry W. Foote. Dr. Chandler Robbins and Prof. Edward J. Young, who had also been invited, were unable to be present; and Drs. Alexander H. Vinton, Francis Wharton, and Rev. Phillips Brooks, who had been designated for membership, were absent from the country. After friendly conversation for an hour and a social meal, the meeting was organized by the choice of Rev. Dr. Stone as Chairman and Rev. H. W. Foote as Scribe.* The following Rules were then adopted:—

The name of this Club shall be THE MINISTERS' CLUB, and it shall consist of not more than twenty persons.

The Club shall meet on the last Thursday of each month, except July and August, at 6 P.M.

The host of each meeting shall be the chairman of the next.

The exercises shall be opened with prayer, followed by the Lord's Prayer.

Papers shall be furnished by members in alphabetical order; and members shall entertain the Club in the inverse order of the alphabet.

Members shall announce their subject at the meeting previous to that at which their paper is to be read.

* The Records from June, 1870, to April, 1872, are in the handwriting of Mr. Foote.

No essay shall exceed one hour, and in the discussion each speaker shall be limited to ten minutes.

There shall be a Committee on Nominations, consisting of Messrs. Twining, Peabody, and Warren; and nominations shall be made one month previous to voting upon them.

There shall be a permanent Clerk, who shall send a notice to each member of the place of meeting and of the subject to be discussed; and who shall collect funds to meet the incidental expenses of the Club.

Members shall be authorized to invite gentlemen from abroad to be present at meetings, previously notifying the host of the evening.

September 29, 1870. The Club met at Dr. Peabody's, Quincy Street, Cambridge. After an hour passed in conversation and tea, a paper was read by Dr. Briggs on The Spiritual Argument for Christianity.

October 27. Met at Professor Young's, Raymond Street, Cambridge. President Theodore D. Woolsey of Yale College came as a guest. The paper by Dr. Manning on The Pantheistic Christology contained a statement of the philosophy of Hegel as applied to theology by Strauss, with some reference to Renan. ["Half Truths and the Truth," Lecture IV., 1873].

December 29. Met at Rev. Dr. Stone's, Phillips Place, Cambridge. An essay was read by Mr. Foote on The Modern Aspect of the Argument from Design, which was followed by a fruitful discussion.

January 5, 1871. Met at Dr. Robbins's, Marlborough Street, Boston. Rev. Rufus Ellis was elected a member. Rev. Phillips Brooks sent a letter of withdrawal, being too much pressed by various duties, and hoping at some future time to have more leisure and opportunity for the work of the Club. Dr. Wharton read an essay on Romantic Ways to Rome. A discussion followed, which was noteworthy as developing a latent ecclesiasticism among the non-Churchmen and a latent Puritanism among the Churchmen of the Club.*

* In the New York *Independent* of Jan. 30, 1873, a correspondent from Boston wrote: "A year or two since there was formed what is known as the new 'Ministers' Club,' undenominational, and possibly rather more critical in its intellectual methods, with less of the gastronomic in its tastes. The Club started very prosperously, finding both in the differences and affiliations of its members a suitable atmosphere for friendly intercourse and profitable interchange of thought and feeling. It is an organization of

February 23, 1871. Met at Prof. W. F. Warren's, Cambridgeport. A paper was read by Mr. Grinnell on Miracles.

March 30. Met with Mr. Noyes, in Longwood. Prof. George P. Fisher of New Haven was present. Rev. Rufus Ellis gave an essay on The Essential Divineness of Christianity.

April 27. Met at the house of Dr. Manning, Boylston Place, Boston. A form of Collects for opening our meetings, drawn up by a Committee appointed for that purpose, was submitted and accepted, with the understanding that the host of each evening should have the freedom to use extempore prayer, if he should prefer. Rev. James H. Means then read an essay on The Revision of the English Bible.

May 25. Rev. J. H. Means of Dorchester received the Club, and Mr. Twining's paper was on Religious Education and the Bible in the Public Schools.

September 28. Met at Mr. H. W. Foote's, Brimmer Street, Boston. Rev. John O. Means of Roxbury was chosen a member. Mr. Noyes read on Personality and Freedom. The usual discussion followed.

October 26. Met at Rev. Mr. McKenzie's, Brattle Street, Cambridge. The essay was by Dr. Peabody on The Relations of Ethics and Theology. ["Christianity and Modern Thought," 1872, p. 207.]

November 23. Met at Dr. Wharton's, Buckingham Street, Cambridge, and listened to a paper by Mr. McKenzie on The Temptation of Christ.

December 28. Met at Mr. Grinnell's, Charlestown. Dr. Briggs sent a letter, tendering his resignation on account of ill health. The Club voted to send to Dr. Briggs an expression of their regret, and their wish to continue his name on the roll. Professor Warren then read on The Christianity of Religious Consciousness and its Apologetic Value. ["Boston Lectures. Christianity and Scepticism," 1872.]

a character calculated to develop and strengthen the substantial religious tie that binds Christians of all names."

A later article in the same paper said: "One object of this Club is Christian and professional fellowship, and its meetings are largely devoted to the discussion of religious and even distinctively theological themes. During discourse upon any ordinary theme it might puzzle a stranger present to distinguish one speaker from another by means of any distinctive theological marks."

January 25, 1872. Met with Rev. Rufus Ellis, Marlborough Street, Boston. Rev. A. J. Gordon, of the Clarendon Street Baptist Church, was elected a member. Professor Young read on The Character and Contents of the Bible.

February 29. Met at Dr. G. W. Briggs's, Kirkland Street, Cambridge. Rev. Charles C. Tiffany of Boston was elected. Dr. Stone gave an essay entitled, Why Divine Truth has been but partially revealed.

April 4. Met at Rev. Kinsley Twining's, Cambridgeport. Dr. Robbins having been prevented by a personal bereavement from preparing a paper, Mr. Foote read an article by James Martineau on The Place of Mind in Nature and Intuition in Man.

April 25. Met at Professor Young's, Cambridge. Mr. Foote resigned his office as clerk, and Mr. Grinnell was appointed in his place.* Dr. Peabody gave an essay on The Witness of the Twelve Apostles. ["Christianity and Science," 1874, p. 234.]

May 24. Meeting at Dr. Wharton's. Rev. John De Witt of the Central Church, Boston, was chosen a member. Mr. Ellis opened an oral discussion of Edmund H. Sears's new book, The Fourth Gospel, the Heart of Christ.

September 26. The first meeting after the summer recess was at Rev. Charles C. Tiffany's, St. James Hotel, Boston. The resignation of Rev. J. H. Means was received and accepted. Mr. Tiffany read on The Constitution of the Christian Church as deduced from the Writings of the Apostolic Fathers.

October 31. Met at Prof. W. F. Warren's. The essayist for the evening being absent, the members discussed the subject, proposed by Mr. Manning, of The Relations of the Human Will to Divine Grace.

December 5. The November meeting having been postponed on account of Thanksgiving, the Club met at Dr. Robbins's, and Rev. A. J. Gordon read an essay on Romish and Protestant Theories of Missions.

* Mr. Grinnell kept the Records from April, 1872, to September, 1874, when the present Secretary followed him.

December 26, 1872. Severe snowstorm. No meeting.

January 27, 1873. Weather inclement. Few present.

February 27. Met at Dr. J. O. Means's, Roxbury. Mr. Foote read an essay on The Beginning of the Liberal Movement in New England; or, James Freeman and King's Chapel. [“Annals of King's Chapel,” Chapter XXI.]

March 27. Met at Rev. A. J. Gordon's, West Brookline Street, Boston. Dr. J. O. Means read a paper on The Kingdom of Christ and the Republic of Plato.

April 24. Met at Dr. Wharton's. Dr. Robbins read on The Diviner and the Prophet.

June 5. Met at Mr. Grinnell's. Dr. James E. Latimer, Professor in Boston University, was elected. The host read an essay on Self-Consciousness.

September 25. Met at Rev. John De Witt's, St. James Avenue, Boston. Rev. Treadwell Walden, Rector of St. Paul's Church, Boston, was elected. Mr. De Witt read an essay on Thackeray.

October 30. Met at Dr. Manning's, Old South Parsonage, Boston. Dr. Samuel L. Caldwell, Professor in Newton Theological Institution, was elected. Rev. A. J. Gordon read a criticism of Matthew Arnold's Literature and Dogma.

December 4. Met at Mr. McKenzie's, Garden Street, Cambridge. Dr. Manning read Something about the Philosophy of John Stuart Mill.

December 30. Met with Rev. Rufus Ellis. Dr. Wharton read on Mill's Causality and Morality.

January 29, 1874. Met at Dr. Robbins's. Rev. Dr. Vinton, of St Paul's Church, Boston, was a guest. Dr. Latimer was the essayist; and his subject, Paganism.

February 26. Met at Dr. Peabody's. Mr. Tiffany read on “Modern Atheism.” [Published by Whittaker, Bible House, New York, 1875.]

April 9, 1874. March meeting postponed on account of Lent and the engagements of many members. Met this day at Dr. Warren's, and heard a paper from Mr. McKenzie on Saint Patrick.

April 30. Met at Professor Young's. Mr. Noyes presented an essay on The Practicability of a General Popular Christianization.

June 4. May meeting deferred on account of Anniversary Week. Rev. C. C. Tiffany this day entertained the Club. Rev. Percy Browne of Roxbury was elected. Dr. Caldwell read on Saint Benedict.

September 24. Met with Dr. Latimer at Auburndale. Mr. Grinnell sent a letter proposing to leave the Club. He was released from the duties of his office, and Prof. E. J. Young was chosen Secretary. Dr. Warren read on The Kingdom of God and its Subjects.

October 29. Met at Professor Caldwell's, Newton Centre. Rev. Treadwell Walden's essay was upon The Allegorical Force of the Garden of Eden Story. [“The Mosaic Account Allegorical,” *Christian Union*, ed. by Lyman Abbott, June 6, 1877.]

December 3. Met at Rev. Treadwell Walden's, in Longwood. Dr. Peabody read a lecture on The Evolution Theory as applied to Man.

December 31. Met at Rev. A. J. Gordon's, Boston. Professor Young made a Plea for the Jews.

January 28, 1875. Met at Rev. Percy Browne's, Roxbury. Dr. Rufus Ellis read on A Comprehensive Church.

February 25. Meeting at Dr. Wharton's. Rev. Mr. McKenzie was elected one of the Committee on Nominations, Mr. Twining having removed to New York. Mr. Foote gave a paper on Supernatural Religion, with reference chiefly to the Possibility of Miracles.

April 1. Met with Mr. Noyes. Dr. J. O. Means read a paper on The Complaints of Certain Scientists against Theologians.

April 29. Met with Dr. J. O. Means. Prof. Alexander V. G. Allen, of the Episcopal Theological School, Cambridge, was elected. Dr. Robbins read on Inspiration.

June 3, 1875. Met at Rev. H. W. Foote's. Rev. A. J. Gordon brought an exegetical paper on The New Testament Doctrine of the Resurrection.

September 30. The first meeting after vacation was held at Dr. Manning's. Dr. Wharton presented an essay entitled Sacerdotal Directorship, which was followed by a discussion principally in regard to the Confessional of the Roman Catholic Church.

October 28. Met at the house of Dr. John De Witt, and Rev. J. M. Whiton of Lynn was a guest. President Elmer H. Capen of Tufts College was elected. Dr. Caldwell read a paper based upon Professor Flint's Philosophy of History.

December 2. Met at Rev. Alexander McKenzie's. Dr. Manning gave an essay on The Positive Psychology, as set forth particularly in the system of Alexander Bain.

December 30. Met with Dr. Rufus Ellis. Rev. Percy Browne was essayist, his topic being Non-Partisan Authority in the Church.

January 27, 1876. Met at the residence of Dr. Robbins. Dr. Latimer discoursed upon Mysticism. [*Methodist Quarterly Review*, pp. 412-426, 1878.]

February 24. Met at President Warren's, who read a paper on Taxation, Tax-Exemption, and Tax-Abolition. [“Boston University Year Book,” III., pp. 17-38.]

March 30. Met at Dr. Vinton's. Mr. Noyes introduced as his subject The Person of Christ.

April 27. Met at Dr. Peabody's. Among others present was Rev. Dr. Henry W. Bellows of New York. Rev. Mr. McKenzie's topic was The Sabbath.

May 25. Met at Rev. Percy Browne's. Rev. Treadwell Walden resigned on account of ill health. Professor Allen read on Modern Idolatries.

September 28. Prof. S. L. Caldwell entertained the Club at Newton Centre, and there were present Rev. Dr. Hovey and Prof. O. S. Stearns,

of the Newton Theological Institution. Dr. Rufus Ellis read on The Church, the Centre of Charities.

October 27, 1876. The Club met at Dr. Latimer's. Dr. J. O. Means read a dissertation on The Different Theories of the Origin of Language.

December 7. The meeting was at Dr. Wharton's. President Capen read on Political Education.

December 28. Met with Rev. Daniel P. Noyes at the house of Mr. E. B. Bigelow, Commonwealth Avenue, Boston. Rev. A. J. Gordon read on The Future of the Jews.

February 1, 1877. Met with Dr. Robbins. Rev. Charles F. Dole of Jamaica Plain and Prof. Borden P. Bowne of Boston University were elected. Dr. Robbins took up Some Questions touching the Nature of the Soul.

February 22. Met at Henry W. Foote's. The Secretary read a lecture on The Poetry of the Old Testament.

March 22. Met at Professor Allen's, Ash Street, Cambridge. Dr. Wharton read on Roman Law and Theology.

April 26. Met with Dr. J. O. Means in Roxbury. Professor Caldwell read on The Mendicant Orders.

June 7. Met at President Capen's, College Hill, where an essay was read by Professor Bowne on Substances and their Interaction. ["Studies in Theism," 1879.]

September 27. Met at the house of the Secretary. Dr. Peabody read a paper, suggested by one presented by Dr. Wharton at the March meeting, — The Influence of Christianity on Roman Law.

October 25. Met at the Rev. Mr. McKenzie's. Dr. A. P. Peabody, in behalf of a Committee previously appointed, made the following report:—

There is not a member of the Club whose membership we do not wish to have permanent; and so cordial and fraternal have been our union

and intercourse that we cannot believe that a single member would be willing to sever his relation with us by a formal resignation. Yet, as there may be reasons which render membership less convenient or desirable to some of our number than it was at the first, we deem it expedient to provide for the tacit withdrawal of such brethren, and we therefore propose the following vote:—

Resolved, That absences from the meetings of this Club, without communication with the Secretary of the reason for such absence, for five consecutive meetings, shall be held equivalent to a resignation of membership.

Resolved, That a copy of this vote be appended to the notice of each meeting.*

On motion of Dr. Wharton it was voted, that Twelve shall be a quorum for the election of members, and that Two votes in the negative shall determine that the candidate is not elected. Dr. Wharton said that in a club like ours, where the members were brought intimately together, it was desirable that there should be no inharmonious elements, and that if possible the nominations and elections should be unanimous. This has actually been the case in every instance.

Rev. Dr. George Z. Gray, Dean of the Episcopal Theological School, and Prof. Charles H. Leonard of Tufts College were elected. Rev. Henry W. Foote then read on The Introduction of Episcopacy into New England. [“Annals of King’s Chapel,” Chapter II.]

November 22, 1877. Met at Rev. A. J. Gordon’s. Rev. Charles F. Dole gave an essay on The Hope of Immortality.

December 27. Met at the house of Dr. Rufus Ellis. Rev. Percy Browne’s subject was, The Spiritual Force in Civilization.

January 31, 1878. Meeting at Dr. Manning’s, where a profound paper was read by Dr. Latimer on Baader and Theosophy.

February 28. Meeting at the Residence of Dr. Robbins. Professor Bowne read on The Ethics of Advanced Science. [“Metaphysics,” 1882.]

* It may be mentioned that no member has ever withdrawn in the manner provided by this Resolution.

March 28, 1878. Meeting at Professor Bowne's. Rev. Henry B. Carpenter of Boston came as a guest. Rev. D. P. Noyes read on The Logos of John.

May 2. Meeting at Rev. Charles F. Dole's, Jamaica Plain. Rev. Dr. J. W. Thompson was present. Professor Caldwell read an essay entitled, What Poetry does with Nature.

June 6. Met at Dr. George Z. Gray's, Mason Street, Cambridge. Dr. Wharton read on Changes in Jurisprudence and Apologetics.

October 3. Met at Dr. Latimer's in Auburndale. Dr. Allen read An Inquiry into the Relation between Religious Belief and Moral Conduct.

October 31. Met at Dr. W. F. Warren's. The resignation of Dr. Caldwell, who had been called to the Presidency of Vassar College, was accepted. Rev. Francis N. Zabriskie of Wollaston was elected. Professor Leonard read on The two Characters and the two Destinies.

December 6. Meeting at Dr. Wharton's. Dr. Manning resigned his membership in consequence of his many duties and his not very firm health. Dean Gray read on Conditional Immortality.

January 2, 1879. Meeting at Dr. Peabody's. Dr. Frederic H. Hedge was present. An essay on City and Country Life was given by Alexander McKenzie.

January 30. Rev. D. P. Noyes received the Club, and Dr. Rufus Ellis read on The Society which Jesus gathered.

February 27. Rev. Percy Browne was the host, and the essayist was Dr. J. O. Means, who read on Professor Newcomb's Doctrine of the Simplicity and Universality of the Course of Nature.

March 27. The Club met at Prof. A. V. G. Allen's, and Prof. P. H. Steenstra of the Episcopal Theological School was present. The Secretary read a lecture on The Value of the Study of Hebrew for a Minister. [Reprinted from the *Unitarian Review* for May, 1879.]

April 25, 1879. The Club met with Dr. Robbins, and Rev. Dr. George W. Blagden was a guest. Dr. Robbins, having lost his eyesight in consequence of a severe accident, was obliged to be led into the room by an attendant, and his condition awakened the deepest sympathy in all who saw him.* Yet, notwithstanding the serious disadvantages under which he spoke, he talked for nearly an hour on The Book of Jonah, giving the different views which had been taken of it, the lessons which it was designed to teach, and its connection with the New Testament.

June 5. Met at Dr. F. N. Zabriskie's, Wollaston Heights. President Capen read upon Knowledge and Life,—a Baccalaureate Sermon which he was soon to deliver to the graduating class at Tufts College.

October 2. Met at the house of the Secretary in Cambridge. Dr. Zabriskie read a paper entitled Christianity : an Inquiry, setting forth what Christ's religion is, and what it is not.

October 30. Met at Professor Leonard's on College Hill. Dr. Zabriskie announced his contemplated removal to New York City and that this was the last meeting of the Club which he should be able to attend. An essay was then read by Dr. Peabody on The Religious Applications of the Logic of Probability and Chance.

December 4. Meeting at Dr. J. O. Means, Roxbury. Paper by President Warren on The Earliest Creed of Mankind. [*Methodist Review*, January, 1884.]

December 30. Meeting at Dr. McKenzie's. Essay by Dr. Wharton on Church Parties as Apologists.

* In a letter to a college classmate Dr. Robbins thus alludes to the calamity which had befallen him: "You ask about my loss of sight. A sharp blow upon the middle of the right eyebrow in 1870, against the corner of an open door, in the dark, affected the optic nerve so as to cause a semi-obscuration of vision. Gradually the obscuration became almost total. About two years ago the nerve of the other eye began to lose its vitality, and now [1877] I am almost blind. I cannot read or write, cannot see a flower or tree, the smile of a friend, or the sweet faces of my infant boys. But I have no right to complain, and do not complain. I have seen many beautiful things—the faces of friends most beautiful of all—during my life-journey. And their pictures are safely stored in the memory. To review them is a perpetual joy."

1880-1890.

January 30, 1880. The Club met at Dr. Manning's. Rev. Leighton Parks, Rector of Emmanuel Church, Boston, was elected a member. Rev. C. F. Dole read on The Elements of the Religious Life.

February 26. Met at the house of Dr. Rufus Ellis. Dr. A. J. Gordon chose for his subject, One Meeting-point between the Scientist and the Theologian.

March 26. Meeting at Dr. A. J. Gordon's. Paper by Dr. Latimer on Berkeley and Modern Thought.

April 29. Meeting at Dean Gray's. Rev. Dr. John H. Morison was elected. Rev. D. P. Noyes read on The Authority and True Use of the Christian Sabbath.

June 3. Meeting at President Capen's. Pres. C. C. Stratton from the University of the Pacific, California, was a visitor. Professor Bowne read on Some Difficulties of Modern Materialism. [*Princeton Review*, November, 1881.]

October 7. Met at Professor Latimer's. Prof. A. V. G. Allen occupied the hour with an account of The Deistic Movement of the Last Century.

October 29. Met at Rev. C. F. Dole's, Jamaica Plain. Rev. Percy Browne read on Some Aspects of Russian Nihilism.

December 2. Met at Professor Bowne's. Rev. Dr. Samuel E. Herrick was elected. Professor Leonard read a paper on The Power of the Spoken Word.

December 30. Met at Dr. Wharton's. Dr. Elisha Mulford was present. The resignation of Dr. Rufus Ellis was accepted. Dr. McKenzie spoke on Christianity and Heathenism.

January 27, 1881. Meeting at President Warren's. The essay by Dean Gray was upon Sabbatai-Zevi, the Jewish Messiah of the seventeenth century.

February 25, 1881. Meeting at Dr. Peabody's. Dr. F. H. Hedge and others were present. Rev. H. W. Foote read a chapter from his unpublished history of King's Chapel, which was entitled Some Phases of the Early Episcopacy in New England.

March 31. Met with Rev. D. P. Noyes. Dr. J. O. Means read on The Allegation of Insincerity in the Pulpit.

April 25. Met at Rev. Percy Browne's. Dr. J. H. Morison read on The Imagination in Religion.

June 2. Met at Rev. H. W. Foote's. Rev. Henry H. Barber of Somerville was present. President Capen read on Sovereignty and Service.

October 6. Met at Dean Gray's. Dr. Mulford and Professor Steenstra were present. The Secretary read on The Union of Christians — Is it Possible, and on what Basis?

November 3. Met at Dr. J. H. Morison's, Marlborough Street, Boston. Rev. R. S. Morison was present. President Warren read on The World of Homer: True Key to Ancient Cosmology and Mythical Geography.

December 1. The Club met at Dr. S. E. Herrick's, West Cedar Street, Boston. Rev. Dr. C. B. Crane, of the First Baptist Church, Boston, was elected a member. Dr. Robbins introduced the topic, Some of the Epithets applied to Jehovah in the Bible.

January 5, 1882. Dr. J. O. Means received the Club at his house in Roxbury. Dr. Allen gave an essay on Dr. Mulford's Republic of God, including a survey of the history of Christian thought from the earliest times to the present. [“Continuity of Christian Thought,” 11th ed., 1895.]

February 2. Met at Dr. McKenzie's, Cambridge. Rev. C. F. Dole read a paper entitled Five Hundred Years Ago, presenting a vivid picture of England in the fourteenth century.

March 2. Dr. Robbins entertained the Club. Dr. Latimer brought an elaborate paper on Duns Scotus and his relation to modern thought.

March 30, 1882. The Club met at Professor Allen's. Dr. Herrick sent his resignation of membership. Dr. A. J. Gordon read on The Continuance of Miracles.

May 4. Meeting at the house of the Secretary. Rev. Dr. Elisha Mulford was present. Dr. Morison read an essay on the Genuineness of the Fourth Gospel. Internal Evidences. [*Unitarian Review* for May, 1882.]

June 8. Met at Professor Leonard's. Rev. D. P. Noyes read on The Andover Creed and Dr. Newman Smyth.

October 6. Met at Professor Latimer's. Rev. Marcus D. Buell of Hartford was present. Dr. Wharton resigned his membership on account of going to Europe. The death of Rev. Dr. Robbins was announced, and the Secretary was requested to communicate to his family our sense of loss and our high regard for his Christian character. In place of the expected essay the subject of Inspiration was introduced by Dr. Latimer.

November 2. Met at President Capen's. Professor Leonard read on The Church of the New Testament.

December 7. Met at Rev. C. F. Dole's. Mr. Dole also was essayist, and his subject was A Doctrine of Prayer. [*Tracts of the American Unitarian Association, Fourth Series, No. 43.*]

January 4, 1883. Met at President Warren's. Dr. J. H. Thayer, Professor in Harvard Divinity School, was elected. Dr. McKenzie communicated Some Thoughts on the Old Year, reviewing and commenting on certain theological movements which had attracted special attention during the past twelve months.

February 1. Dr. A. P. Peabody entertained the Club. Dr. Hedge and others were present. Dr. C. B. Crane read a paper entitled The Answer of the Church to Honest Criticism and Doubt.

March 1. Dr. Crane received the Club. Rev. Dr. Frederick Courtney, Rector of St. Paul's Church in Boston, was chosen a member. Dean Gray read on The Ethical Theology.

April 13, 1883. The Club met with Rev. D. P. Noyes. Dr. J. O. Means brought forward Some Aspects of the Indian Problem. Mr. Foote gave an account of his visit to the Indians in Dakota Territory during the last summer.

May 10. Met at Rev. Percy Browne's, Roxbury. President Capen read on Universalists and their Belief.

October 4. Met at Dean Gray's, Cambridge. Dr. A. P. Peabody read an essay on Beauty. [*Christian Thought Monthly* for April, 1884.]

November 1. Met at Dr. A. J. Gordon's. Mr. Foote read on The Permanence of Christianity.

December 6. Meeting at Dr. Morison's. It was voted that when any member procures a substitute he shall be expected to read a paper when the turn of the latter next comes round. The Secretary then gave an essay upon The Ten Words.

January 3, 1884. Meeting at Rev. Dr. Frederick Courtney's, Brookline Street, Boston. Prof. E. P. Gould, formerly connected with Newton Theological Institution, was elected. President Warren's topic was The Site of Eden. [“Paradise Found: A Study of the Prehistoric World,” 1885.]

February 7. Met at Prof. A. V. G. Allen's, Phillips Place, Cambridge. Rev. Edward H. Hall was present. Professor Bowne read a paper on The Logic of Religious Belief. [*Methodist Review*, October, 1884.]

March 6. Met at Professor Bowne's. Prof. E. P. Gould's essay was entitled Studies in the Gospels.

April 3. Met at Henry W. Foote's. Dr. Latimer presented An Historical and Philosophical Study of Doubt.

May 1. Met at Professor Leonard's. Prof. B. G. Brown of Tufts College was present by invitation. Dr. J. H. Thayer's subject was Future Punishment.

June 5, 1884. The last meeting for the season was held at the house of the Secretary in Cambridge. Rev. Dr. Edwin C. Bolles of Salem, Rev. George A. Gordon of Boston, Rev. James De Normandie of Roxbury, and Prof. William Lawrence of the Episcopal Theological School, Cambridge, were elected members. The Secretary announced the essayists for the ensuing year. Dr. Frederick Courtney then read on The Jewish Priesthood and the Christian Ministry.

October 2. The meetings of the Club were resumed at Dr. Latimer's. Dr. A. J. Gordon read an exegetical essay on The Mystery of Iniquity, 2 Thess. ii. 7.

November 6. Met at President Capen's. Prof. E. P. Gould resigned his membership, having been called to a church in Burlington, Vermont. Rev. Percy Browne read on the topic, The Centre of the Faith.

December 11. Met at Dr. McKenzie's. Dr. Allen spoke on The Law of Ritual. President Warren, by request, gave an account of the life and work of the late Dr. Latimer, and Dr. Peabody was asked to convey to his family our feelings of sadness and of high esteem.

January 9, 1885. The Club met with Prof. William Lawrence, Brattle Street, Cambridge. Dr. Wharton was a welcome guest. Dr. Morison read an essay on Shakespeare as a Christian Poet. [“The Great Poets as Religious Teachers,” 1886.]

February 6. Met at President Warren's. Bishop Whittaker of Nevada was present. Dr. Crane sent a letter resigning his membership, since he had accepted a pastoral charge in another State. Rev. D. P. Noyes read on The Secret of the Power of the Christian Religion.

March 6. Met at Dr. A. P. Peabody's. Rev. Francis G. Peabody and others were present. Dr. Franklin Johnson of Cambridge was elected. Professor Leonard read on The Capabilities of a Ministers' Club.

April 10. Met at Dr. J. H. Thayer's, Sparks Street, Cambridge. Rev. Mr. Dole's paper was, A Study in the Philosophy of Duty. [*Andover Review*, December, 1889.]

May 7, 1885. Rev. D. P. Noyes entertained the Club at Young's Hotel, Boston. Dr. William E. Huntington, Dean of the College of Liberal Arts in Boston University, was elected. Dr. McKenzie read on The Parish Minister.

June 4. Met at Rev. James De Normandie's, Roxbury. Dr. Edward E. Hale came as a guest. Prof. D. G. Lyon of Harvard University was elected. Dean Gray took for his subject, What shall I preach, and where shall I preach it?

October 1. Met at Dean Gray's. Essay by the Secretary on The Sufficiency of Christianity to meet the Reasonable Wants of Man. [“Russell Lecture,” delivered before the Trustees and Students of Tufts College, Sept. 20, 1885.]

November 5. Met at Rev. Charles F. Dole's. Dr. Morison brought a paper on the *Divina Commedia* by Dante. [“The Great Poets as Religious Teachers,” 1886.]

December 3. Met with Rev. George A. Gordon at the Hotel Brunswick in Boston. Mr. De Normandie discussed The Sunday Question.

January 7, 1886. Meeting at Dr. Morison's. Paper by President Capen on Some Recent Phases of Political Economy. [*Universalist Quarterly* for April, 1887.]

February 4. Meeting at Dr. A. J. Gordon's. President Warren read a discourse, based on 1 Timothy i. 15.

March 5. Meeting at Dr. Courtney's, Chestnut Street, Boston. Professor Bowne's essay was on The Significance of the Body for Mental Action. [“Introduction to Psychological Theory,” 1886.]

April 1. Met at Professor Allen's. Dr. Peabody read on The Working Forces of Christianity.

May 6. Met at Professor Leonard's. Rev. G. A. Gordon read on The Preacher as an Interpreter. [*Andover Review*, September, 1885.]

June 3. Meeting at Professor Bowne's. Prof. William Lawrence spoke of Young Men and the Ministry. [“After College, What?” 1893.]

October 7, 1886. Met at Dr. Peabody's. Dr. Hedge, Dr. Briggs, and others were present. Dr. E. C. Bolles gave an essay on Christian Unity.

November 4. The Club met at Professor Lyon's, Lowell Street, Cambridge. Dr. Johnson's subject was, Were the Early Eastern Populations Large?

December 2. Met at Dr. McKenzie's. Dr. Huntington's topic was, Common Aims for Preacher and Teacher.

January 6, 1887. Met with Prof. William Lawrence, Cambridge. Dr. Thayer read on Certain Theological Aspects of the Revised New Testament.

February 3. Met at Dr. Thayer's. Profs. C. H. Toy and C. C. Everett were present. Dr. A. V. G. Allen read a chapter from his forthcoming book on Jonathan Edwards and the New England Theology. [“Life of Jonathan Edwards,” 1889.]

March 3. Met at Dr. Johnson's in Cambridge. A paper was read by Dr. A. J. Gordon on The Faith Cure and its Critics.

March 31. Met at President Capen's. Prof. George T. Knight and Prof. George M. Harmon of Tufts College were present. Rev. James De Normandie treated the subject of Angelophanies.

May 5. Meeting of the Club at Young's Hotel, Dr. Bolles being the host. Dr. Courtney read on Apostolic Succession.

June 2. The Secretary received the Club at Young's Hotel. Professor Lyon read on Israelitish Politics as affected by Assyrian, Babylonian, and Early Achæmenian Kings. [“The Hebrew Student,” VI. pp. 293–302, 1887.] Dr. Bolles announced that this was his last meeting with the Club, as he was about to remove to New York.

October 6. Met with Dr. Huntington at Hotel Brunswick. Rev. D. P. Noyes announced as his subject: What is the Sense or Use in the Doctrine of the Trinity?

November 4. Meeting at Rev. H. W. Foote's. Essay by Professor Leonard,—Contrast in the Life of Jesus: A Study in Evidences.

December 1, 1887. Met with President Warren at Young's Hotel, where Rev. Percy Browne read a paper on Organic Church Unity.

January 5, 1888. Rev. D. P. Noyes entertained the Club at Young's Hotel. The essay by Rev. C. F. Dole was, *A Fragment of Religious Experience*.

February 2. Meeting at the house of Rev. James De Normandie. Dr. Albert H. Plumb of Roxbury and Rev. Thomas R. Slicer of Providence were present. Dr. McKenzie read on Genesis and the Gospel.

March 1. Met with Rev. G. A. Gordon at the Old South Parsonage, Boston. Dr. Gray read on The Church and the Bible.

April 12. The Club met at Rev. C. F. Dole's. Dr. Johnson's subject was, David and Goliath. Dr. Courtney sent a very friendly letter enclosing his resignation, as he was about to leave this neighborhood for Halifax, having been elected Bishop of Nova Scotia. The Secretary was instructed to reply to this letter, reciprocating its kindly sentiments, and assuring Dr. Courtney of the respect and best wishes of all his former associates in this Club.

May 3. Met at Dean Gray's. Prof. J. B. Thomas of Newton was elected a member. Dr. Peabody read upon Plato and his Times. [*An-dover Review* for April, 1891.]

June 7. Met at Dr. A. V. G. Allen's. Rev. Philip S. Moxom of Boston was elected. Rev. Daniel P. Noyes having died recently, commendatory words were spoken of him, and the Secretary was requested to express to Mrs. Noyes our appreciation of his Christian worth, and our grateful sense of what we enjoyed in his fellowship. Dr. Morison then read *A Study from the Life of Jesus*.

November 1. Met with Rev. Percy Browne. Dr. William E. Griffis of Boston was elected. Dr. Allen read on The Hopkinsian Theology. [*Atlantic Monthly*, December, 1891.]

December 6. Meeting at Dr. A. J. Gordon's. Essay by Professor Browne on Philosophical Idealism.

January 3, 1889. Meeting at Dr. Morison's. Rev. P. S. Moxom read a paper — The American Common School *vs.* the Sectarian Parochial School. [Ten thousand copies in pamphlet printed in Boston, 1889.]

February 7. Met at Professor Bowne's. President Capen read an essay on Missions.

March 7. A full meeting at Dr. Peabody's, including several invited guests. Rev. George A. Gordon's subject was, The Character of God in Theology.

April 4. Prof. William Lawrence received the Club, and Dean George F. Comfort of the College of Liberal Arts, Syracuse, was present. Dr. Huntington entitled his paper, Constitutional Treatment of a Public Evil, referring to a proposed Amendment to the Constitution prohibiting the manufacture of alcoholic liquors to be used as a beverage.

May 2. Meeting at Professor Lyon's. A letter was read from Mrs. George Z. Gray, expressing, at her husband's request, his regret for past and prospective absence from the Club, and — as he was about to go on a journey — assuring the members that he would carry with him treasured memories of intercourse with them, and asking them to remember him in their prayers. It was voted that Dr. Peabody convey to Dr. Gray the fraternal regards of the brethren, and their earnest hope that he may be fully restored to health. It was also voted that a similar message be sent, in behalf of the Club, to Rev. Henry W. Foote by the Secretary. Professor Lawrence then read on The Higher Religious Education of the Laity.

June 7. The regular meeting was at the house of Dr. J. B. Thomas, Newton Centre. The death of Rev. Henry W. Foote having taken place since the last meeting, Dr. Peabody spoke of his pure character and life, and the Secretary was asked to communicate to Mrs. Foote the heartfelt sympathy of the Club in her great sorrow. Dr. Thayer read a paper on The Change of Attitude towards the Bible. [Published, 1889.]

October 3. Met at Rev. P. S. Moxom's, West Chester Park, Boston. The death of Dr. George Z. Gray and of Dr. S. L. Caldwell having

occurred during the summer recess, the Secretary was directed to send an expression of condolence to their families. Dr. A. J. Gordon read a paper on The Millennium.

November 7, 1889. The Club met with Dr. McKenzie at Young's Hotel, and Rev. Dr. Lyman Abbott of Brooklyn, N. Y., was present. Dr. Griffis spoke at length on The Canticles. [“The Lily among Thorns: A Study of the Biblical Drama entitled The Song of Songs,” 1890.]

December 6. Met at Dr. J. H. Thayer's. Dr. Edward Everett Hale and Rev. Leighton Parks were elected members. President Warren read on Boston Theology. [“The Common Faith: Truths in which all Christians can unite.”]

1890-1899.

January 2, 1890. The monthly meeting was held at the house of Dr. W. E. Griffis, Tremont Street, Boston, and Mr. Charles C. Coffin (“Carleton”) was a guest. A letter was received from Dr. E. E. Hale declining membership, since “there are so few days in a month.” The Secretary then read an essay on Justice to all Denominations.

February 6. Met with Dr. Johnson at Young's Hotel. Dr. A. J. Gordon resigned on account of his inability to attend the meetings. Prof. Theodore F. Wright, of the New Church Theological School in Cambridge, was elected. Dr. J. B. Thomas read on Genesis: Scriptural and Extra-Scriptural.

March 6. Met at the Hotel Brunswick with President Warren as host. Professor Lyon was essayist; topic, New Light on the Pre-Mosaic Politics of Babylon, Egypt, and Palestine, derived from the lately discovered Tel-el-Armana tablets.

April 3. Met with Dr. Huntington at Hotel Brunswick. Dr. Leonard gave a paper on Effective Preaching.

May 1. Meeting at President Capen's. Prof. William R. Shipman of Tufts College was present. Rev. David N. Beach of Cambridgeport was elected. Rev. Percy Browne read on Browning's Paracelsus.

June 5, 1890. Met at the house of the Secretary in Waltham. Rev. Thomas F. Fales and others were present. The paper by Rev. James De Normandie was on Liturgies and the Book of Common Prayer.

October 3. Met at Professor Leonard's, College Hill, and the venerable Dr. Thomas J. Sawyer was a guest. Dr. Johnson sent his resignation, since he was about to go to a distant State. Rev. C. F. Dole read on Our Common Religion.

November 6. Met with Rev. James De Normandie, Roxbury. Dr. McKenzie spoke on The Imagination.

December 4. A large attendance at the house of Rev. Leighton Parks, Brimmer Street, Boston. Rev. George E. Merrill of Newton was elected. Prof. T. F. Wright read a paper on The Knowable. [“The Human and its Relation to the Divine,” 1892.]

January 1, 1891. Meeting omitted, since the funeral of Dr. Peabody's daughter took place this day, and he was to be the essayist.

February 4. Met at Dr. Allen's. Dr. Peabody read the paper which he had prepared for the last meeting, on The Internal Evidence as to the Authorship of the Fourth Gospel. [“The Fourth Gospel: Evidences External and Internal of its Johannean Authorship. By Ezra Abbott, A. P. Peabody, and Bishop J. B. Lightfoot,” 1891.]

March 5. Met at Rev. G. A. Gordon's. Dr. Moses Merrill, Master of the Boston Latin School, was present. Dr. Morison read an impressive essay on The Life Eternal. [“John Hopkins Morison: A Memoir,” 1897, pp. 252–264.]

April 2. Met at Dr. Morison's. Dr. Allen read a paper on Religious Progress, in which he sketched the development of various Gnostic systems with application to our own times. [“Religious Progress,” 1894.]

May 7. Met at Prof. T. F. Wright's, Quincy Street, Cambridge. Rev. John Worcester was present. Prof. William Lawrence tendered his resignation. Professor Bowne read upon The Moralization of Life. [“Principles of Ethics,” 1892.]

June 4, 1891. Met at the residence of Dr. J. B. Thomas, Newton Centre. Rev. P. S. Moxom read on The Human Element in the Bible. [*The New World*, March, 1894.]

October 1. Met at Rev. C. F. Dole's. Episcopal and Congregational clergymen were present. Rev. George E. Merrill read on The Minister and the Bible.

November 5. Met at Professor Bowne's. Rev. D. N. Beach's subject was, Spiritual Qualifications for the Ministry.

December 3. Rev. Percy Browne received the Club at his house in Roxbury. President Capen's topic was, The Uses of Wealth.

January 7, 1892. Met at Dr. A. P. Peabody's. Dr. Lyman Abbott of Brooklyn, New York, came as a guest. Rev. Leighton Parks read an essay on Creeds.

February 4. Met with Professor Lyon at the Hotel Brunswick. Dr. C. H. Toy and Rev. Francis Tiffany of Cambridge were guests. Rev. G. A. Gordon read on The Hebrew Prophets and Immortality. [“The Witness to Immortality in Literature, Philosophy, and Life,” 1896.]

March 3. Met with Rev. Philip S. Moxom, Boston. President Warren read on The Evolution of Christianity.

April 7. Met with Dr. McKenzie at the Colonial Club House, Cambridge. Dr. Griffis gave his views on The Theology of Poe's Raven.

May 5. Met at the house of Rev. David N. Beach, Dana Street, Cambridge. Rev. Edward Abbott of Cambridge was present. Dr. Huntington communicated a paper on James Russell Lowell, Representative and Interpreter.

June 2. Met at Rev. James De Normandie's. Dr. J. B. Thomas resigned his membership. The Secretary read a paper on The Book of Ruth.

October 7. Met at Rev. George E. Merrill's in Newton. Rev. Wolcott Calkins of the Eliot Church was present. Dr. Allen, by request,

read one of his Lowell Lectures, upon Calvinism and the Social Ideal.
["Christian Institutions," 1897.]

November 8, 1892. Met with Dr. Huntington at The Bellevue, Boston. Rev. C. F. Dole read on The Main Issue in Religion.

December 1. Met at the house of Dr. Griffis, Boston. Dr. A. E. Dunning, editor of the *Congregationalist*, was present. Rev. Dr. E. Winchester Donald, of Trinity Church, Boston, and Rev. Dr. N. E. Wood, of the Baptist Church, Brookline, were elected. Dr. Leonard read on The Study of Homiletics.

January 5, 1893. Met with President Warren at The Bellevue. Dr. Lyon read on Columbus and the Jew. ["The World's Parliament of Religions," II., pp. 817-828, 1893.]

February 2. Met at Prof. T. F. Wright's. Rev. Percy Browne discussed Aspects of Renan.

March 2. Met at the residence of Dr. Morison. Paper by Professor Wright,— *Sum qui sum.*

April 6. Met at Rev. G. A. Gordon's. On motion of Dr. McKenzie the Secretary was chosen a member of the Nominating Committee, to fill the vacancy caused by the death of Dr. A. P. Peabody. In place of the usual essay, the evening was devoted to recollections of our honored and cherished friend; and the occasion was one long to be remembered.

May 4. Met at Dr. J. H. Thayer's. Dr. Gordon, who had been requested to draw up a Resolution expressive of the feelings of the Club in their recent bereavement, sent the following, which was read by the Secretary * : —

"The regular monthly meeting of the Ministers' Club was held at the parsonage of the Old South Church, Boston, April 6, 1893. The subject of the evening was In Memoriam of the Rev. Andrew P. Peabody, its late revered and beloved member. After tributes of appreciation, respect, and love had been paid by all the members present, — tributes whose

* In an accompanying note Dr. Gordon said: "I wish it were worthier, but even then it would be inadequate."

warmth, tenderness, and extraordinary character were a memorable witness to the worth and exalted influence of Dr. Peabody,—the following minute was adopted:—

“ *Resolved*, That the Club desires to record its sense of loss in the death of the Rev. A. P. Peabody, D.D., a member always gracious, enriching, and uplifting; its affectionate reverence for the man; and its lasting gratitude for his labors.

“ To this Club the *social* side of Dr. Peabody’s character was striking and beautiful. Nothing could be more friendly, courteous, and winning than his bearing toward all his fellow-members. He had a fund of dignity and sweetness and refining power upon which all were permitted to draw, and which ever remained full. The singular charm of his more familiar intercourse lay in the perfect assurance felt by his brethren that

‘ All his serious thoughts had rest in heaven.’

“ His *literary* activity, so varied and of such uniform excellence, is also recalled, the style at once scholarly and idiomatic, accurate and imaginative, and at its best wearing the beauty of an Indian Summer day; the preaching, also, both instructive and moving, appealing to thought, kindling emotion, and changing character and charging it with the resoluteness of conviction; the unforgettable prayers, and the voice whose notes broke upon the soul out of the richness and truth of the Divine love; the faithful teacher and friend of a whole generation of students; and the influence that must remain a benign force in the kingdom of God on to its consummation.

“ The breadth, fulness, and accuracy of Dr. Peabody’s *learning* were recognized by all; the freshness of his insight, the almost inerrant wisdom, and the maturity and affluence of his thought. Still more remarkable did the *man* himself appear,—the personality massive, unconscious, completely earnest and open to all good things, as in perpetual invocation; the heart alive with the noblest interests, ruled by the loftiest purposes, softened and sweetened by the grace of sympathy, and kindled by the fires of love; the spirit so inclusive in its charity, so sincere and ardent in its piety, and so manifestly the shrine of the

presence of God. Dr. Peabody was truly an apostolic man, and he will ever stand in the memory of those whose privilege it was to know him as the realized ideal of the saint whose name he bore.

"The Club begs to express to the members of Dr. Peabody's family its respectful and affectionate sympathy over what must be to them an irreparable, and indeed inconceivable, loss."

After the unanimous adoption of this Memorial, Dr. McKenzie read a paper entitled, *Is the Theologian needed?*

October 5, 1893. The Club met at President Capen's. Dr. J. H. Thayer discoursed on Historical Christianity.

November 2. Met with Dr. N. E. Wood at The Thorndike, Boston. Rev. Howard N. Brown, minister of King's Chapel, was elected. Dr. Griffis sent a letter resigning his membership, as he was now pastor of a church in Ithaca, New York.

Dr. Morison wrote a most affectionate note, tendering his resignation on account of increasing years, and saying: "It is a great privilege to think of the friends whom I have had in the Club, and to bear with me during what may remain of this mortal life the dear and sacred memories which still bind me to them. It will always give me great pleasure to meet any one of them. The light and the love of Heaven be with them all, and help them in their various callings for the advancement of God's kingdom in the souls of men."

It was voted that the Secretary express to Dr. Morison that it was the desire of every member that he allow his name to remain upon our roll, and that he continue to meet with us as often as he may be able to do so; but that he be released from all duties in connection with the Club, except so far as he may feel an inclination to perform them.*

* The great regard in which Dr. Morison was held by every member of our company was expressed by one whose denominational sympathies were quite different from his, and who said: "His talk at the Ministers' Club was to me the very best that was offered, so that after hearing him I felt the inspiration long after. No one else gave just what he could give, or could occupy his high and spiritual point of vision. He impressed me with the force of those words, 'Our conversation is in heaven,' as if the veil might be lifted and reveal that we were grasping the eternal reality beneath all the imperfection of human language."

The essayist for the evening having been detained by illness, an informal conversation upon The Characteristics and Influence of the Oriental Mind was introduced by Dr. Wright, in which others participated.

December 7, 1893. Met at Dr. Leighton Parks's. Dr. Edward L. Clarke, Pastor of the Central Church, Boston, was elected. Dr. Morison was made an Honorary Member. Dr. Philip S. Moxom then presented The Argument for Immortality. [“The World’s Parliament of Religions,” I., pp. 466–479.]

January 4, 1894. The first meeting of the new year was held at the house of Rev. Dr. E. Winchester Donald, Clarendon Street, Boston. Dr. Morison in a touching letter acknowledged the kindness of the Club, and regretted that he was kept at home by illness. Professor Bowne then read on Ethics and Religion.

February 1. Met at Rev. C. F. Dole's. In the absence of the Secretary, who was in Baltimore, and wrote that he would remain six weeks, Rev. George E. Merrill was chosen Secretary, *pro tem.* Rev. Francis B. Hornbrooke of Newton was elected. Rev. James De Normandie read an essay on The Knowledge of God.

March 1. Met at the house of Prof. D. G. Lyon. Rev. George E. Merrill's paper was on Credulity and Criticism in the First Two Centuries.

April 5. Meeting at Professor Bowne's. Rev. D. N. Beach took up Some Questions in Religion now Pressing.

May 3. Met at Rev. Percy Browne's. The Nominating Committee, to whom had been referred the question as to the expediency of enlarging the membership of the Club, reported, that after conferring with various members, it did not seem to be wise to increase our present number, and they gave several reasons for their opinion. On motion of Dr. Parks the report was accepted and adopted. President Capen then read on New Duties for the State and Nation.

June 6. Met at Dr. Leonard's. Dr. Donald sent a letter of resignation, which was accepted. Rev. Dr. George Hodges, Dean of the

Episcopal Theological School in Cambridge, was elected. Dr. A. V. G. Allen read on Justification by Faith.

October 4, 1894. Met at the Colonial Club with Dr. McKenzie. Prof. J. Estlin Carpenter of Oxford was present. Rev. F. B. Hornbrooke's paper was on Swedenborg.

November 1. Met at Rev. Howard N. Brown's, Brookline. Dr. P. S. Moxom of Springfield sent his resignation of membership on account of inability to attend the meetings. The resignation was not accepted. Dr. N. E. Wood then read on The Inspired Bible.

December 6. Met at Dr. Edward L. Clark's, Marlborough Street, Boston. President Warren read on The Study of Religions.

January 3, 1895. The Club met with the Secretary at Hotel Brunswick, and every member but one was present. Dr. G. A. Gordon read on What is implied in Revelation.

February 7. Met with Dr. George Hodges, Cambridge. Dr. Huntington's topic was, What may Criticism do for Modern Christianity?

March 7. Dr. Moxom received the Club at Hotel Bellevue. Dr. Wright's paper was upon New Testament Prophecy.

April 4. Met with Rev. D. N. Beach at The Bellevue. Bishop John H. Vincent and others were present. Mr. Dole read on The Modern Standard of Truth. [New World, March, 1898.]

May 2. Met at Rev. James De Normandie's, and Rev. Dr. Arthur Little of Dorchester was a guest. Dr. Leonard's paper was on The New Pulpit.

June 6. Meeting at Rev. George E. Merrill's. Dr. D. G. Lyon read on Prejudice against the Jews.

October 3. Met at Dr. T. F. Wright's. Rev. James De Normandie described Episcopal and Puritan Elements in the Early Piscataqua Settlement.

November 7, 1895. Dr. Huntington entertained the Club at The Bellevue. Dr. E. L. Clark read upon The Relation of Esthetics to Religion.

December 5. Met with President Warren at The Bellevue. The resignation of Dr. Parks was accepted. Dr. Moxom read a paper on Hildebrand.

January 2, 1896. Met at The Bellevue with Dr. Allen. Dr. Clark resigned his membership. Dr. Hodges read on The Problem of the Divided Church. [“Faith and Social Service. Lectures delivered before the Lowell Institute, 1896.”]

February 6. Met at the Old South Parsonage with Dr. Gordon. Rev. H. N. Brown read on The Natural Growth of Religion.

March 5. Met with Dr. N. E. Wood in the Pastor's Study of the First Baptist Church, Boston. Rev. John W. Suter of Winchester was elected a member. Rev. Percy Browne read a paper entitled, The Scattering of Clouds.

April 2. Met at Dr. D. G. Lyon's. Rev. D. N. Beach, having been called to Plymouth Church, Minneapolis, resigned his membership. Dr. McKenzie read on William Law.

May 7. Met with Dr. Moxom at The Bellevue. Dr. F. G. Peabody was a guest. The Secretary read a Memoir of Andrew P. Peabody. [Reprinted from the “Proceedings of Massachusetts Historical Society” for May, 1896.]

June 9. Met at Rev. F. B. Hornbrooke's, Newton. Rev. Dr. Daniel Merriman of Worcester was elected. Dr. Thayer read on The Authority of the Bible.

October 1. Met at Rev. C. F. Dole's. Dr. A. E. Dunning of the *Congregationalist* was present. Professor Bowne read on Some Structural Fallacies. [“Theory of Thought and Knowledge,” 1897.]

November 5. Met with Rev. J. W. Suter at the University Club, Boston. Rev. Frederic Palmer of Andover was a guest. Dr. C. B. Crane, having returned to this vicinity, was re-elected a member of the Club. The resignation of Rev. Percy Browne was accepted. Dr. George E. Merrill read on Scholarship and Religion.

December 3, 1896. Met at Dr. J. H. Thayer's. Prof. J. W. Platner of Cambridge was present. Rev. F. B. Hornbrooke gave as his subject, Ideas of Man.

January 7, 1897. Met at Rev. Howard N. Brown's, Boston. Dr. Leonard resigned on account of illness. It was voted that his letter be laid on the table, and that he be requested to continue his connection with the Club. Dr. Allen then read on Primitive Christian Liturgies. [“Christian Worship,” New York, 1897.]

February 4. Meeting at Professor Bowne's. Dr. S. E. Herrick, a former member, was present. Rev. Charles W. Duane, Rector of Christ's Church, Boston, was elected. Dr. N. E. Wood read a paper entitled, Linguistic Moulds of the New Testament.

March 4. Met with Dr. Merriman at The Brunswick. President Warren read on The Mandala Oblation: A Study in Buddhism.

April 1. Met at President Capen's. Prof. A. E. Dolbear of Tufts College was a guest. Dr. Wright read on The Ethics of Religious Conformity. [New Church Review, January, 1898.]

May 6. Met at Rev. James De Normandie's. Dr. E. E. Hale and others were present. Dr. Gordon read on The Sense of History.

June 3. Met at the house of the Secretary in Waltham. Rev. F. B. Hornbrooke read an essay on Goethe's Faust.

October 7. Met at Dr. C. B. Crane's, Harvard Street, Cambridge. President Capen read a paper entitled Abraham and the World he lived in.

November 4. Met with Dr. McKenzie. Dr. J. H. Allen was present. Rev. C. F. Dole read on The Problem of Sin.

December 2. Met at Rev. C. W. Duane's, Ware Street, Cambridge. Dr. Huntington read on Some Ancient Elements in Modern Education.

January 6, 1898. Met at Dr. T. F. Wright's. Dr. Merriman's subject was, The Secular Spirit.

February 3, 1898. Met at the residence of Dean Hodges, Cambridge. Dr. Crane gave an essay on Religion and the *Zeitgeist*.

March 3. Met at The Bellevue with Dr. Huntington. Dr. Moxom was made an Honorary Member. Rev. James De Normandie set forth The Teachings of Jesus Christ about Riches.

April 7. Met at Dr. G. E. Merrill's, Newton. Rev. F. B. Hornbrooke took up Tennyson's *Idylls of the King* and their View of Religion.

May 5. Met at Dr. D. G. Lyon's. Rev. Samuel M. Crothers was present. Rev. Dr. Reuben Thomas of Brookline was elected. Dr. Lyon showed The Biblical Student's Indebtedness to the Assyrian Poet, Artist, and Historian.

October 6. Met at Dr. Leonard's. Rev. J. W. Suter announced his topic as Parnassian Apologetics.

November 3. Met at The Bellevue. Dr. Moxom was host and also essayist. His paper was on Personal Righteousness. [*Bibliotheca Sacra* for January, 1900.]

December 1. Met with President Warren at The Bellevue. Rev. C. W. Duane read on The Relation of Wealth to Labor.

January 5, 1899. The Club met at Dr. G. A. Gordon's. Dean Hodges described The Church Service in the Fourth Century.

February 2. Met with Dr. Allen at the Colonial Club, Cambridge. Rev. H. N. Brown read on The Divinity of Man.

March 3. Met with Dr. Wood in Boston. Essay by Dr. McKenzie on The Holy Spirit.

April 6. Met at the Hotel Brunswick with Rev. J. W. Suter, Bishop Lawrence being present. Dr. Merrill resigned his membership, having accepted the Presidency of Colgate University in Hamilton, N. Y.

The Secretary then read a Sketch of the Ministers' Club, reviewing briefly its history from the beginning, and relating many personal incidents, some of which had a piquancy and a relish for those who heard

them, though they cannot be narrated in print. He was followed by Bishop Lawrence, Dr. Allen, President Capen, and others, who gave interesting reminiscences.

Dr. Allen then referred to the work of the Secretary during the many years he had been in office; and, the wish being expressed that what he had said might be put in writing, Dr. Allen said that he would prepare a statement and bring it to the next meeting.

May 4, 1899. The Club met at the house of Rev. C. F. Dole. After the meeting had come to order Dr. Allen rose, and in the name of the Club read a letter addressed to the Secretary, expressing in the kindest terms their appreciation and gratitude for what he had done. The Secretary, who was much embarrassed by what had been spoken, made such acknowledgment as he was able, assuring the brethren how much he valued these friendly words; and saying that his had been indeed "a labor of love," for which he had been amply repaid by having been brought into the most pleasant and intimate relations with some of the best persons he had ever known. Dr. Gordon then moved that the Historical Sketch which had been presented at the last meeting be printed; and this motion was unanimously adopted.

Professor Bowne then read an essay entitled *Aberrant Moralizers* [*Methodist Review*, January, 1900], which was followed by a keen and racy discussion.

Dr. Allen in a subsequent note added that "the letter submitted at the last meeting should go into the Sketch of the History of the Club." This explicit and peremptory injunction the Secretary did not feel at liberty to disregard, and accordingly the letter is here given, although otherwise it would have been kept from public view, and regarded strictly as a private and personal matter.

CAMBRIDGE, May 4, 1899.

MY DEAR DR. YOUNG:

The Ministers' Club at its last meeting, held at the Brunswick Hotel in Boston, April 6, 1899, requested me to express to you in their behalf our sense of indebtedness to you for the services you have ren-

dered as the Secretary of the Club for these last twenty-five years. We recognize that we owe to you in great measure its continued existence, and that without interruption it has gone on from month to month and from year to year in an orderly, harmonious sequence of meetings. We recognize gratefully the time and care you have bestowed upon all the details of its administration, which must have called for great patience; your never-failing promptness and punctuality in keeping us to our duties; your unvarying kindness and high Christian courtesy; the dignity and distinction with which you have clothed your office. You have given to what must often have been irksome drudgery a certain graceful and divine quality, as though all had been done by you under a sacred sense of responsibility to our common Lord and Master. We thank you for all that you have done for us, in the conviction that the essays and discussions of the Club have been a participation, however imperfect, in the eternal reality of the Divine Truth and Wisdom, and that in recognizing our obligation to you we are asserting our faith in Him who has inspired and sustained you in working for us.

In behalf of the Ministers' Club,

Yours very faithfully,

ALEX. V. G. ALLEN.

REV. DR. EDWARD J. YOUNG.

Members.

ALEXANDER VIETS GRISWOLD ALLEN. (EPIS.)

b. Otis, Mass., 1841. Lawrence (St. John's Ch.), 1865-67; Prof. Eccles. Hist., Epis. Theol. Sch., Cambridge, 1867-

DAVID NELSON BEACH. (TR. CONG.)

b. S. Orange, N. J., 1848. Westerly, R. I., 1876-79; Wakefield, Mass., 1879-84; Cambridgeport, 1884-96; Minneapolis, 1896-98; Denver, Col., 1899-

EDWIN CORTLANDT BOLLES. (UNIV.)

b. Hartford, Conn., 1836. New Orleans, La., 1856-60; Portland, Me., 1861-69; Salem, Mass., 1871-87; New York City, 1887-98; Prof. Engl. and Amer. Hist., Tufts Coll., 1900-

BORDEN PARKER BOWNE. (METH.)

b. Leonardville, N. J., 1847. Whitestone, N. J., 1872; N. Y. University, 1875-76; Prof. Philos., Boston Univ., 1876-

GEORGE WARE BRIGGS. (UNIT.)

b. Little Compton, R. I., 1810. Fall River, 1834-37; Plymouth, 1838-52; Salem (First Ch.), 1853-67; Cambridgeport, 1867-95.
d. 1895.

HOWARD NICHOLSON BROWN. (UNIT.)

b. Columbia, N. Y., 1849. Ilion, N. Y., 1872-73; Brookline, 1873-95; Boston (King's Chapel), 1895-

PERCY BROWNE. (EPIS.)

b. Ireland, 1840. New York, 1866-68; Philadelphia, 1868-72; Roxbury (St. James' Ch.), 1872-

SAMUEL LUNT CALDWELL. (BAPT.)

b. Newburyport, 1820. Bangor, Me., 1846; Providence, R. I., 1858-73; Prof. Ch. Hist., Newton Theol. Inst., 1873-78; Pres. Vassar Coll., Poughkeepsie, N. Y., 1878-85. *d.* 1889.

ELMER HEWITT CAPEN. (UNIV.)

b. Stoughton, Mass., 1838. Admitted to the Bar, 1864; Ordained, 1865; Gloucester, 1865-69; Providence, 1871-75; Pres. Tufts College, 1875-

EDWARD LORD CLARK. (TR. CONG.)

b. Nashua, N. H., 1838. Chaplain 12th Mass. Vols., 1861-62; North Bridgewater (now Brockton), 1863-66; New Haven, 1867-72; Ch. of the Puritans, New York City, 1872-98; Central Ch., Boston, 1898-

FREDERICK COURTNEY. (EPIS.)

b. Plymouth, Eng., 1837. Plymouth, Eng., 1865-70; Glasgow, Scotland, 1870-76; New York City, 1876-80; Chicago, 1880-82; Boston (St. Paul's), 1882-88; Bishop of Nova Scotia, Canada, 1888-

CEPHAS BENNETT CRANE. (BAPT.)

b. Marion, N. Y., 1833. Hartford, Conn., 1860-78; Boston (First Bapt. Ch.), 1878-84; Concord, N. H., 1885-96.

JAMES DE NORMANDIE. (UNIT.)

b. Newport, Pa., 1836. Portsmouth, N. H., 1862-83; Roxbury (First Rel. Society), 1883-

JOHN DE WITT. (PRESB.)

b. Harrisburg, Pa., 1842. Irvington-on-Hudson, 1865-69; Boston (Central Cong. Ch.), 1869-1876; Phila. (Tenth Presb. Ch.), 1876-82; Prof. Lane Theol. Sem., Cincinnati, 1882-88; Prof. McCormick Theol. Sem., Chicago, 1888-92; Prof. Princeton Theol. Sem. (Ch. History), 1892-

CHARLES FLETCHER DOLE. (UNIT.)

b. Brewer, Me., 1845. Portland, Me. (Plymouth Ch.), 1874-76; Jamaica Plain (First. Cong. Soc.), 1876-

ELIJAH WINCHESTER DONALD. (EPIS.)

b. Andover, Mass., 1848. New York City (Ch. of the Intercession), 1875-82; (Ch. of the Ascension), 1882-92; Boston (Trinity Ch.), 1892-; Preacher, Harv. Univ., 1892-96.

CHARLES WILLIAM DUANE. (EPIS.)

b. Philadelphia, 1837. Swedesboro', N. J., 1864-68 and 1873-82; Phila. (Zion Ch.), 1868-73; West Phila., 1882-91; Boston (Christ Ch.), 1893-

RUFUS ELLIS. (UNIT.)

b. Boston, 1819. Northampton, Mass., 1848-58; Boston (First Church), 1858-85. *d.* 1885.

HENRY WILDER FOOTE. (UNIT.)

b. Salem, 1838. Boston (King's Chapel), 1861-89. *d.* 1889.

ADONIRAM JUDSON GORDON. (BAPT.)

b. New Hampton, N. H., 1836. Jamaica Plain, 1863-69; Boston (Clarendon St. Ch.), 1869-95. *d.* 1895.

GEORGE ANGIER GORDON. (TR. CONG.)

b. Scotland, 1853. Greenwich, Conn., 1881-84; Boston (Old South Ch.), 1884-; Preacher, Harv. Univ., 1886-90; Overseer, 1897-

EZRA PALMER GOULD. (EPIS.)

b. Boston, 1841. Prof. N. T. Interpret., Newton Theol. Instit. (Bapt.), 1868-82; Burlington, Vt. (Bapt.), 1884-88; Prof. N. T. Interpret., Phila. Div. Sch. (Epis.), 1889-98; New York City (Asst. St. George's Ch.), 1898-

GEORGE ZABRISKIE GRAY. (EPIS.)

b. New York City, 1838. Kinderhook, N. Y., 1862-65; Bergen Point, N. J., 1865-76; Dean Epis. Theol. Sch., Cambridge, 1876-89. *d.* 1889.

WILLIAM ELLIOT GRIFFIS. (TR. CONG.)

b. Phila., 1843. In Japan, 1870-74; Schenectady, N. Y., 1877-86; Boston (Shawmut Ch.), 1886-93; Ithaca, N. Y., 1893-

CHARLES EDWARD GRINNELL. (UNIT.)

b. Baltimore, Md., 1841. Lowell, 1867-69; Charlestown, 1869-73.
Lawyer, Boston.

SAMUEL EDWARD HERRICK. (TR. CONG.)

b. Southampton, N. Y., 1841. Chelsea, 1864; Boston (Mt. Vernon Ch.), 1871-

GEORGE HODGES. (EPIS.)

b. Rome, N. Y., 1856. Pittsburg, Pa. (Asst. Calvary Ch.), 1881-89; Rector of same, 1889-94; Dean Epis. Theol. Sch., Cambridge, 1894-

FRANCIS BICKFORD HORN BROOKE. (UNIT.)

b. Wheeling, Va., 1849. East Hampton, Conn. (Tr. Cong.), 1874-76; Weston, Mass. (Unit.), 1876-79; Newton (Channing Rel. Soc.), 1879-1900.

WILLIAM EDWARD HUNTINGTON. (METH.)

b. Hillsborough, Ill., 1844. First Lieut. 49th Wisconsin Infantry, 1865; Roslindale, 1872-75; Newton, 1875-77; Cambridge, 1877-80; Boston (Tremont St. Ch.), 1880-83; Dean Coll. Liberal Arts, Boston Univ., 1882-

FRANKLIN JOHNSON. (BAPT.)

b. Frankfort, Ohio, 1836. Parishes in Michigan and New Jersey, 1862-73; Cambridge, Mass., 1874-88; Pres. Ottawa Univ., 1890-92; Prof. Hist. Univ., Chicago, 1892-

JAMES ELIJAH LATIMER. (METH.)

b. Hartford, Conn., 1826. Teacher, 1848-60; Parishes, Elmira and Rochester, N. Y., 1861-67; Prof. Histor. Theology, Boston Univ., 1870-74; Dean Theol. Sch., and Prof. System. Theol., Boston Univ., 1874-1884. *d.* 1885.

WILLIAM LAWRENCE. (EPIS.)

b. Boston, 1850; Lawrence (Grace Ch.), 1876-83; Prof. Homiletics and Past. Care in Ep. Theol. Sch., Cambridge, 1884-89; Dean of the same Sch. and Prof., 1889-93; Bishop of Prot. Ep. Ch., Mass., 1893-; Preacher, Harv. Univ., 1889-91; Overseer, 1894-

CHARLES HALL LEONARD. (UNIV.)

b. Northwood, N. H., 1822. Chelsea (Ch. of the Redeemer), 1848-69; Prof. Homiletics and Pastoral Theology, and Dean of Div. Sch., Tufts College, 1869-

DAVID GORDON LYON. (BAPT.)

b. Benton, Alabama, 1852. Hollis Professor, Harvard Univ., 1882-; Rec. Sec'y. Amer. Oriental Society, 1886-1895; Corres. Sec'y. Soc. Bibl. Literature and Exegesis, 1895-

JACOB MERRILL MANNING. (TR. CONG.)

b. Greenwood, N. Y., 1824. Medford, 1854-57; Boston (Old South Ch.), 1857-1882; Chaplain of 43d Reg. Mass., Vols., 1862-63; Overseer, Harv. Coll. *d.* 1882.

ALEXANDER MCKENZIE. (TR. CONG.)

b. New Bedford, 1830. Augusta, Me., 1861-1867. Cambridge, 1867-; Sec'y Board Overseers, Harv. Coll.; Pres. Trustees Wellesley Coll.; etc.

JAMES HOWARD MEANS. (TR. CONG.)

b. Boston, 1823. Dorchester (Second Church), 1848-1878. *d.* 1894.

JOHN OLIVER MEANS. (TR. CONG.)

b. Augusta, Me., 1822. East Medway, 1851-55; Roxbury (Vine St. Ch.), 1857-77; Fellow of the Royal Geographical Society, 1879. *d.* 1883.

GEORGE EDMANDS MERRILL. (BAPT.)

b. Charlestown, Mass., 1846. Springfield, 1872-77; Salem, 1877-85; Colorado Springs, Col., 1885-87; Newton, Mass., 1890-99; Pres. Colgate Univ., Hamilton, N. Y., 1899-

DANIEL MERRIMAN. (TR. CONG.)

b. Manchester, Vt., 1838. First Lieut. and Adjutant 132d Regt. Ill. Inf. Vols., 1864-65; Norwich, Conn., 1868-75; Worcester (Central Cong. Ch.), 1878-1900; Pres. Worcester Art Museum, etc.

JOHN HOPKINS MORISON. (UNIT.)

b. Peterborough, N. H., 1808. New Bedford, 1838-44; Milton, 1846-85; Pastor Emeritus. *d.* 1896

PHILIP STAFFORD MOXOM. (Tr. CONG.)

b. Markham, Upper Canada, 1848. Parishes in Michigan and New York; Cleveland, Ohio (First Bapt. Ch.), 1879-85; Boston (First Baptist Ch.), 1885-93; Springfield, Mass. (South Cong. Ch.), 1894-; Preacher, Harv. Univ., 1894-97.

DANIEL PARKER NOYES. (Tr. CONG.)

b. Byfield, Mass., 1820. Brooklyn, N. Y. (Sand St. Ch.); Sec'y Home Missionary Soc., New York; Sec'y Home Evangelization Soc., Boston; Pigeon Cove, Mass., 1873-75; Wilmington, 1878-85.
d. 1888.

LEIGHTON PARKS. (Epis.)

b. New York City, 1852. Boston (Emmanuel Ch.), 1878-; Arch-deacon of Boston, 1897.

ANDREW PRESTON PEABODY. (UNIT.)

b. Beverly, 1811; Portsmouth, N. H., 1833-60; Harv. Univ. Preacher and Plummer Prof. Christ. Morals, 1860-81; Preacher and Professor Emeritus, 1881-93; Overseer, 1883-93. *d.* 1893.

CHANDLER ROBBINS. (UNIT.)

b. Lynn, 1810. Boston (Second Church), 1833-74. *d.* 1882.

JOHN SEELEY STONE. (Epis.)

b. Stockbridge, Mass., 1795; Boston (St. Paul's), 1830; Brooklyn, N. Y., 1841; Brookline, 1852; Lecturer in Phila. Div. School, 1862; Dean of Epis. Theol. Sch., Cambridge, 1867; Dean Emeritus, 1876. *d.* 1882.

JOHN WALLACE SUTER. (Epis.)

b. Boston, 1859. Winchester (Ch. of the Epiphany), 1885.

JOSEPH HENRY THAYER. (Tr. CONG.)

b. Boston, 1828. Salem, 1859-64; Chaplain 40th Regt. Mass. Vols., 1862-63; Prof. Sacred Lit., Andover Sem., 1864-82; Bussey Prof. N. T. Crit. and Interpr., Harv. Univ., 1884-

JESSE BURGESS THOMAS. (BAPT.)

b. Edwardsville, Ill., 1832. Brooklyn, N. Y., 1864-69; Chicago, 1869-74; Brooklyn, N. Y., 1874-88; Prof. Ch. Hist. Newton Theol. Institution, 1888-

REUEN THOMAS. (TR. CONG.)

b. Walmly, Warwickshire, England, 1840. Liverpool, 1865-68; London, 1868-75; Brookline (Harvard Ch.), 1875-

CHARLES COMFORT TIFFANY. (EPIS.)

b. Baltimore, Md., 1829. Fordham, N. Y., 1867-71; Boston, (Asst. Trinity Ch.), 1871-74; New York City (Ch. of the Atonement), 1874-80; Zion Ch., 1880-90. Archdeacon of New York, 1894-

KINSLEY TWINING. (TR. CONG.)

b. West Point, N. Y., 1832. Cambridgeport, 1867-72; Providence, R. I., 1872-75; Literary Editor of the New York *Independent*, 1880-

TREADWELL WALDEN. (EPIS.)

b. Walden, N. Y., 1830. Newark, N. J., 1854-57; Norwich, Conn., 1857-63; Philadelphia, 1863-68; Indianapolis, 1869-72; Boston (St. Paul's), 1873-76; Minneapolis, 1882-85; London, Eng., 1886-89.

WILLIAM FAIRFIELD WARREN. (METH.)

b. Williamsburg, Mass., 1833. Wilbraham and Boston, 1858-60; Prof. Missions-Anstalt, Bremen, 1860-66; Acting Pres. and Prof. Syst. Theol., Boston Theol. Seminary, 1866-73; President, Boston University, 1873-

FRANCIS WHARTON. (EPIS.)

b. Philadelphia, 1820. Admitted to the Bar, 1843; Asst. District Attorney, Phil., 1845; Prof. Kenyon Coll., Ohio, 1856-62; Ordained, 1862; Brookline (St. Paul's), 1863; Prof. of Apologetics in Ep. Theol. Sch., Cambridge, 1871-85; Lecturer on International Law in Boston Univ., 1872-85; Legal Adviser to the State Department, Washington, D. C., 1885. *d.* 1889.

NATHAN EUSEBIUS WOOD. (BAPT.)

b. Forestville, N. Y., 1849; Chicago, 1875-77 and 1884-87; New York City, 1887-92; Brookline, 1892-94; Boston (First Baptist Ch.), 1896-99; Pres. Newton Theol. Institution, 1899-

THEODORE FRANCIS WRIGHT. (NEW CH.)

b. Dorchester, 1845. Officer 108th Regt. U. S. Colored Infantry, 1866-65; Bridgewater, 1868-89; Dean New Ch. Theol. Sch. in Cambridge, 1889-; U. S. Sec'y. of Palestine Exploration Society.

EDWARD JAMES YOUNG. (UNIT.)

b. Boston, 1829. Newton (Channing Ch.), 1857-69; Hancock Prof. of Hebrew, and Dexter Lecturer on Bibl. Literature, Harv. Univ., 1869-1880; Waltham, 1880-1892; Rec. Sec'y Mass. Histor. Soc., 1883-; Pres. Soc. for Promoting Theol. Education, 1894-

FRANCIS NICOLL ZABRISKIE. (TR. CONG.)

b. New York City. Wollaston Heights, Mass. (Cong. Ch.), 1876-79; returned to New York City.

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